EVPHVES.
THE ANATOMY OF WIT.

Verie pleaſant for *all Gentlemen to reade*, and moſt neceſſary to remember.

wherein are contained the delightes that Wit followeth in his youth, by the pleaſantneſſe of loue, and the happineſſe he reapeth in age, by the perfectneſſe of wiſedome.

By Iohn Lylie, Maiſter of Art.

Corrected and augmented.

AT LONDON
Printed for Gabriel Cavvood, dvvelling in Paules Church-yard.

To the right Honorable

my verie good Lord and Maiſter, Sir William Weſt, knigh, Lord de la Warre: Iohn Lyly wiſheth long life, with increaſe of Honour.

PARRHASIVS drawing the counterfaite of Helen (Right Honourable) made the attire of her head looſe, who being demaunded why he did ſo, aunſwered, ſhe was looſe. Vulcan was painted curiouſly, yet with a polt foote, Læda cunningly, yet with her blacke haire. Alexander hauing a ſkarre in his cheeke, helde his finger vpon it that Appelles might not paint it, Appelles painted him, with his finger cleauing to his face, why quoth Alexander, I laide my finger on my ſkarre, becauſe I would not haue thee ſee it; yea (ſaid Appelles) & I drew it there becauſe none elſe ſhould perceiue it, for if thy finger had bene away, either thy ſkarre would haue been ſeene, or my arte miſliked: whereby I gather, that in all perfect workes, as well the fault as the face is to be ſhewen. The faireſt Leopard is made with his ſpottes, the fineſt cloth with his liſt, the ſmootheſt ſhooe with his laſt. Seeing then that in euerie counterfaite, as well the blemiſh as the beautie is couloured: I hope I ſhall not incurre the diſpleaſure of the wiſe, in that in the diſcourſe of Euphues, I haue as well touched the vanities of his loue, as the vertues of his life. The Perſians who aboue all other kings moſt honoured Cyrus, cauſed him to bee engrauen as well with his hoked noſe, as his high forehead. He that loued Homere beſt, concealed not his flattering, and he that praiſed Alexander moſt, bewraied his quaffing. Dimonides muſt haue a crooked ſhoo for his wrie foote, Damocles a ſmoth gloue for his ſtraight hand.

For as euery Painter that shadoweth a man in all partes, giueth euery peece his iust proportion, so hee that decyphereth the qualities of the minde, ought as well to shew euery humour in his kinde, as the other doth euery parte in his colour. The Surgion that maketh the Anatomie, sheweth as well the muscles in the heele, as the veines of the heart. If then the first sight of Euphues shall seeme too light to be read of the wise, or to foolish to be regarded of the learned, they ought not to impute it to the iniquitie of the Author, but to the necessitie of the Historie, Euphues beginneth with loue, as allured by wit, but endeth not with lust, as berett of wisedome. He wooeth women, prouoked by youth, but weddeth not himselfe to wantonnesse, as pricked by pleasure. I haue set downe the follies of his witte without breach of modestie, and the sparkes of his wisedome without suspition of dishonestie. And certes I thinke there be mo speeches which for grauitie will mislike the foolish, thā vnseemely tearmes, which for vanitie may offēd the wise. Which discourse (right Honorable) I hope you will the rather pardō for the rudnesse, in that it is the first, & protect it the more willingly, if it offend, in that it may be the last. It may be that fine wits wil defcāt vpō him that hauing no wit, goeth about to make the Anatomy of wit: & certainly their iesting in my mind, is tollerable. For if the Butcher should take vpon him to cut the Anatomy of a man, because he hath skill in opening an Oxe, he would prooue himself a Calfe: or if the Horseleach would aduenture to minister a potion to a sicke patient, in that he hath knowledge to giue a drench to a diseased horse, he would make himself an Asse. The shoomaker must not goe aboue his latchet, nor the hedger meddle with any thing but his bill. It is vnseemely for the painter to feather a shaft, or the Fletcher to hādle the pēcil. Al which things make most against me, in that a foole hath intruded himselfe to discourse of wit:

wit: but as I was willing to commit the fault, ſo am I content to make amends: Howſoeuer the caſe ſtandeth, I looke for no praiſe for my labor, but pardon for my good will: it is the greateſt reward that I dare aske; & the leaſt that they can offer, I deſire no more, I deſerue no leſſe. Though the ſtile nothing delight the daintie eare of the curious ſifter, yet will the matter recreate the mind of the curteous Reader: the varietie of the one will abate the harſhneſſe of the other. Things of greateſt profit, are ſet forth with leaſt price, wher the wine is neat, ther needeth no Iuie-buſh, the right Corall needeth no coulouring, where the matter it ſelfe bringeth credit, the mā with his gloſe winneth ſmall commendation. It is therefore mee thinketh, a greater ſhew of a pregnaunt wit, than perfect wiſedome, in a thing of ſufficient excellencie, to vſe ſuperfluous eloquence. Wee commonly ſee that a blacke ground doth beſt beſeeme a white counterfait, and Venus according to the iudgemēt of Mars, was then moſt amiable, when ſhe ſate cloſe by Vulcan. If theſe things be true, which experience trieth, that a naked tale doth moſt truly ſet forth the naked truth, that where the coūtenance is faire, there neede no colours, that painting is meeter for ragged walls than fine Marble, that vertue then ſhineth moſt bright, when ſhe is in leaſt brauerie. I ſhall ſatiſfie mine owne minde, though I cannot feede their humours, which greatly ſeeke after thoſe that ſift the fineſt meale, and beare the whiteſt mouthes. It is a worlde to ſee howe Engliſhmen deſire to heare finer ſpeech than their language will allowe, to eate finer breade than is made of wheate, to weare finer cloth than is wrought of woll: but I let paſſe their fineneſſe, which can no way excuſe my follie. If your Lordſhip ſhall accept my good will, which I haue alwaies deſired, I will patiently beare the ill will of the malitious, which I neuer deſerued,

The Epiſtle Dedicatorie.

Thus committing this ſimple Pamphlet to your Lordſhippes patronage, and your Honor to the Almighties protection: For the preſeruation of the which, as moſt bounden, I will pray continually: I ende.

Your worſhips ſeruant to commaund, Iohn Lyly.

To the Gentlemen Readers.

I Was driuen into a quandarie Gentlemen, whether I might sende this my Pamphlet to the Printer or to the Pedler. I thought it too bad for the presse, and too good for the packe, but seeing my follie in writing to be as great as others, I was willing my fortune should be as ill as anies. We commonly see the booke that at Easter lieth bound on the Stationers stall, at Christmasse to be broken in the Haberdashers shoppe, which sith it is the order of proceeding, I am content this Summer to have my doinges read for a toie, that in Winter they may bee readie for trash. It is not straunge when as the greatest wonder lasteth but nine daies, that a new worke should not endure but three moneths. Gentlemen vse bookes as Gentlewomen handle their flowers, who in the morning stick thē in their heads, and at night strawe them at their heeles. Cherries be fullsome when they be thorow ripe, because they be plenty, and bookes be stale whē they be printed in that they be common. In my mind Printers & Taylers are chiefly bound to pray for Gentlemen, the one hath so many fantasies to print, the other such diuers fashions to make, that the presling vpon of the one is neuer out of the fire, nor the printing presse of the other at any time lieth still. But a fashion is but a daies wearing, and a booke but an houres reading: which seeing it is so, I am of the shoomakers minde, who careth not so the shoe holde the plucking on, nor I, so my labours last the running ouer. He that commeth in print because he woulde be knowen, is like the fole that commeth into the Market because he would be seene. I am not he that seeketh praise for his labour, but pardon for his offence, neither doe I set forth this for any deuotion in Print, but for

dutie

dutie which I owe to my Patron. If one write neuer so well, he cannot please all, and write he neuer so ill, he shall please some. Fine heads will picke a quarrell with me, if all be not curious, and flatterers a thanke if anie thing be currant: but this is my minde, let him that findeth fault amend it, and him that liketh it vse it. Enuie braggeth, but draweth no bloud: ẏ malitious haue more mind to quip, than might to cut. I submit my selfe to the iudgement of the wise, and little esteme the censure of fooles: the one will be satisfied with reason, the other are to be answered with silence. I knowe Gentlemen will finde no fault without cause, and beare with those that deserue blame, as for others I care not for their iests, for I neuer meant to make them my Iudges.

Fare well.

To my verie good friends the Gentlemen Scollers of Oxford.

There is no priuiledge that needeth a pardon, neither is there any remission to bee asked where a commission is graunted. I speake this Gentlemen, not to excuse the offence which is taken, but to offer a defence where I was mistaken. A cleere conscience is a sure carde, truth hath the prerogatiue to speake with plainenesse, & the modistie to beare with patience. It was reported of some, & beleeued of many, that in the Education of Ephœbus, where mencion is made of Uniuersities, that Oxford was too much either defaced or defamed. I knowe not what the enuious haue picked out by mallice, or the curious by wit, or the guiltie by their owne galled consciences, but this I say, ẏ I was as far from thinking ill, as I finde them from iudging well. But if I should not goe about to make amends, I were then faultie in somewhat amisse, & should shew my selfe like Appelles Prentice, who coueting to mend the pose, marred the cheeke: and not vnlike the foolish Dior, who neuer thought his cloth blacke vntill it was burned. If anie fault be committed, impute it to Euphues who knew you not, not to Lyly who hates you not.

Yet may I of all the rest most condemne Oxford of vnkindnesse, of vice I cannot, who seemed to weane mee before she brought me forth, & to giue me bones to gnaw, before I could get the teate to sucke. Wherein she plaied the nice mother, in sending me into the countrie to nurse, where I tired at a drie breast three yeeres, and was at the last inforced to weane my selfe. But it was destinie, for if I had not bene gathered from the tree in the bud, I should being blowen haue proued a blast, and as good it is to be an addle egge, as an idle bird.

Euphues at his arriuall I am assured, will view Oxford, where he will either recant his sayings, or renue

his complaints, he is now on the seas, how he hath bene tossed I know not, but wheras I thought to receiue him at Douer, I must meete him at Hampton.

Nothing can hinder his cunning but death, neither anie thing hasten his departure but vnkindnesse.

Concerning my selfe, I haue alwaies thought so reuerently of Oxford, of the Scholers, & the manners, that I seemed to be rather an Idolater then a blasphemer. They that inuented this toie were vnwise, and they that reported it vnkind, and yet none of them run prone mee vnhonestly.

But suppose I glanced at some abuses: did not Iupiters egge bring forth as well Helen a light but wise in earth, as Castor a light starre in heauen? The Estritch that taketh the greatest pride in her feathers, picketh some of the worst out and burneth them: there is no tree but hath some blast, no countenance but hath some blemish, and shall Oxford then be blamelesse? I wish it were so, but I cannot thinke it is so. But howsoeuer it may be better, and were it badder, it is not the worst.

I thinke there are few Vniuersities that haue lesse faults than Oxford, many that haue more, none but haue some.

But I commit my cause to the consciences of those that either know what I am, or can gesse what I should be, the one will haue were themselues in construing frendlie, the other if I knew them, I would satisfie reasonably.

Thus loth to incur the suspition of vnkindnesse in not telling my minde, and not willing to make any excuse where there need no amends, I can neither craue pardon, least I should confesse a fault, nor conceale my meaning, least I should be thought a fole. And so I end, yours assured to vse.

John Lyly.

EVPHVES.

THere dwelt in Athens a young Gentleman of great patrimonie, and of so comelie a personage, that it was doubted whether he were more bound to Nature for the liniaments of his person, or to Fortune for the encrease of his possessions. But Nature impatient of comparisons, and as it were disdaining a companion or copartner in hir working, added to this comelinesse of his body such a sharpe capacitie of minde, that not onelie she proued Fortune counterfait, but was halfe of that opinion, that she hir selfe was onelie current. This young Gallant of more wit than wealth, & yet of more wealth than wit inough, esteming himselfe inferiour to none in pleasant conceits, thought himselfe superiour to all in honest conditions, insomuch that he thought himselfe so apt to all things, & he gaue himselfe almost to nothing, but practising of those things cõmonlie, which are incident to these sharpe wits, fine phaales, smoth quips, merrie taunts, vsing iesting without meane, & abusing mirth without measure. As therefore the sweetest Rose hath his prickle, the finest Veluet his black, the fairest flower his bran, so the sharpest wit hath his wanton wil, and the holiest head his wicked way. And true it is, that some men write, and most men beleeue, that in al perfect shapes a blemish bringeth rather a liking eneric vnto the eyes, than loathing any way to the minde. Venus had her mole in her chake which made her more amiable: Helen hir scarre in hir chinne, which Paris called Cos Amoris, the Whetstone of Loue. Aristippus

his Mart, Lieurgus his Men: so likewise in the disposition of the minde, either vertue is ouershadowed with some vice, or vice ouercast with some vertue. Alexander valiant in warre, yet giuen to Wine. Tullie eloquent in his gloses, yet vaineglorious. Salomon wise, yet too too wanton. Dauid holie, but yet an homicide. None more wittie than Euphues, yet at the first none more wicked. The freshest coulours soonest fade, the teenest Rasour soonest turneth his edge, ẏ finest cloth is soonest eaten with the Moathes, and the Cambricke sooner stained than the course Cannas: which appeared well in this Euphues, whose wit being like Waxe, apt to receiue anie impression, and bearing the head in his owne hande, either to vse the Raine or the Spurre, disdaining counsaile, leauing his Countrie, loathing his olde acquaintaunce, thought either by wit to obtaine some Conquest, or by shame to abide some cõflict, who preferring fancie before friends, and his present humour before honour to come, laide reason in water being to salte for his tast, and followed vnbridled affection most pleasaunt for his tooth. When parents haue more care howe to leaue their children wealthie than wise, and are more desirous to haue them maintaine the name than the nature of a Gentleman: when they put gold into the hands of youth, wher they should put a rod vnder their girdle, when in steed of awe they make them past grace, and leaue them rich executors of goods, and poore executors of godlinesse: Then it is no meruaile, that the sonne being left rich by his fathers wil, be come retchlesse in his owne wil. But it hath ben an olde said saw, and not of lesse truth than antiquitie, that wit is the better if it be the dearer bought: as in the sequele of this history shal most manifestlie appeare. It happend this young Impe to ariue at Naples, (a place of more pleasure than profit, and yet of more profit than pietie) the very walls and windowes whereof, shewed it rather to be the Tabernacle of Venus, than ẏ Temple of

Vesta.

Veſta. There was all things neceſſarie and in readineſſe that might either allure the minde to luſt, or entice the heart to follie: a court more meet for an Atheyſt, than for one of Athens: for Ouid than for Ariſtotle: for a graceleſſe louer, than for a godly louer: more fitter for Paris than Hector, and meeter for Flora than Diana. Heere euery youth (whether for wantonneſſe he could not, or for wantonneſſe would not go one farther) determines to make his abode, whereby it is euidently ſeene that the fleeteſt fiſh ſwalloweth the delicateſt bait: that the higheſt ſoaring Hawke traineth to the lure: and that the wittieſt braine is enueigled with the ſodaine view of alluring vanities. Heere he wanted no companions which courted him continuallie with ſundrie kindes of deuiſes, whereby they might either ſoake his purſe to reap commoditie, or both his perſon to winne credit: for he had gueſts and companions of all ſortes.

Heere frequented to his lodging, as well the Spider to ſucke poiſon of his fine witte, as the Bee to gather honie: as well the Drone as the Doue: the Fore as the Lambe: as well Damocles to betrais him, as Damon to be true to him. Yet he behaued himſelfe ſo warilie, that he ſingled his game wiſelie. He could eaſilie diſcerne Appollos muſicke from Pan his Pipe, and Venus beautie from Iunoes brauerie, and the faith of Lælyus from the flatterie of Ariſtippus: he welcommed all, he truſted none: he was merrie, but yet ſo warie, that neither the flatterer could take aduauntage to intrappe him in his talke, nor the wiſeſt make aſſurance of his friendſhip: who being demaunded of one, what Countrie man he was, he anſwered, what Countrie man am I not: If I be in Crete I can lie, if in Greece I canne ſwift: if in Italie, I can court it: if thou aſke whoſe ſonne I am alſo: I aſke thee whoſe ſonne I am not, I can carouſe with Alexander, abſtaine with Romulus, eat with the Epicure, faſt with the Stoike, ſleepe with Endi-

mino, watch with Chrisippus, vsing these speeches and other like. An olde Gentleman in Naples seeing his pregnant wit, his eloquent tongue somewhat taunting, yet with delight: his mirth without measure, yet not without wit: his sayings vaineglorious, yet pithie: began to bewaile his Nurture, & to muse at his Nature, beeing incensed against the one as most pernitious, and inflamed with the other as most pretious: for he well knew, that so rare a wit would in time, either breede an intollerable trouble, or bring an incomperable treasure to the common weale: at the one he greatlie pittied, at the other he reioyced.

Hauing therefore gotten opportunitie to communicate with him his minde, with watrie eyes, as one lamenting his wantonnesse: and smiling face, as one louing his wittinesse, encountred him on this manner.

Young Gentleman, although my acquaintaunce bee small to intreat you, and my authoritie lesse to commaund you, yet my good will in giueing you good counsaile, should induce you to beleeue mee, and my hoarie haires (ambassadours of experience) enforce you to follow me: for by how much the more I am a stranger to you, by so much the more you are beholding to mee: hauing therfore opportunitie to vtter my minde, I meane to bee importunate with you, to follow my meaning. As thy birth doeth shewe the expresse and liuelie Image of gentle bloud, so thy bringing vp seemeth to mee to be a great blot to the linage of so noble a bruite: so that I am enforced to thinke that either thou diddest want one to giue thee good instructions, or that thy Parents made thee a wanton with too much cockering: either they were too foolish in vising no discipline, or thou too froward in reiecting their doctrine: either they willing to haue thee idle, or thou wilfull to be ill emploied. Did they not remember that which no man ought to forget, that the tender youth of a childe is like the tempering of new Waxet

apt to receiue any forme: he that will carry a Bull with Milke, muſt vſe to carry him a Calfe alſo, he yͤ coueteth to haue a ſtraight tree, muſt not bowe him being a twigge. The Potter faſhioneth his claie when it is ſoft, and the Sparrow is taught to come when he is young: As therfore the yron being hot, receiueth any forme with the ſtroke of the hammer, and keepeth it being cold for euer, ſo the tender wit of a childe, if with diligence it be inſtructed in youth, will with induſtrie vſe thoſe qualities in age. They might alſo haue taken example of the wiſe huſbandmen, who in the fatteſt and moſt fertill ground ſowe hempe before wheate, a graine that drieth vp the ſuperfluous moiſture, and maketh the ſoile more apt for corne: or of good gardeners, who in their curious knottes mixe Iſop with Time, as aiders the one to the growth of the other, the one being drie, the other moiſt: or of cunning Painters, who for their whiteſt worke caſt the blackeſt ground, to make the picture more amiable. If therfore thy father had ben as wiſe an huſbandman, as he was a fortunate huſband, or thy Mother as good a huſwife, as ſhee was a happie wife: if they had bene both as good Gardeners to keepe their knot, as they were graſters to bring forth ſuch fruite: or as cunning painters as they were happie parets, no doubt they had ſowed hemp before wheat, that is, diſcipline before affection, they had ſet Iſop with time, that is, manners with wit, yͤ one to aide the other: to make thy dexteritie more, they had caſt a black ground for their white worke, yͤ is, they had mixed threats with faire lookes. But things paſt, are paſt calling again: it is too late to ſhut the ſtable dore when the ſteed is ſtolne: the Troyans repented too late, when their towne was ſpoiled, yet the remembrance of their former follies, might breed in thee a remorſe of conſcience, to be a remedy againſt further concupiſcence. But now to thy preſent time. The Lacedemonians were wont to ſhew their children dronken men, and other wicked men, that by ſeeing their filth,

they

they might shunne the like fault, and auoide such vices, when they were at the like state. The Persians to make their youth abhorre gluttony, would paint an Epicure, sleeping with his meat in his mouth, and horrible ouerladen with Wine, that by the view of such monstrous sightes, they might eschue the meanes of the like excesse. The Parthians to cause their youth to loath the alluring traines of womens wiles and deceitfull entisementes, had most curiouslie carued in their houses a young man blinde, besides whome was adioyned a woman so exquisite, that in some mens iudgement Pigmalions Image was not halfe so excellent, hauing one hand in his pocket, as noting her thefte, and holding a knife in the other hande to cut his throate. If the sight of such vglie shapes caused a loathing of the like sinnes, then my good Euphues, consider their plight and beware of thine owne peril. Thou art heere in Naples a young soiourner, I an olde Senior: thou a stranger, I a Citizen: thou secure, doubting no mishap, I sorrowfull dreading thy misfortune. Heere maist thou see that which I sigh to see: dronken sottes wallowing in euerie corner, in euerie Chamber, yea, in euerie channell. Heere maist thou beholde that which I cannot without blushing beholde, nor without blubbering vtter: those whose bellies be their Gods, who offer their goods a sacrifice to their guttes: Who sleepe with meate in their mouthes, with sinne in their hearts, and with shame in their houses. Heere, yea, heere Euphues maist thou see, not the carued visard of a lewde woman, but the incarnate visage of a lasciuious wantonne: not the shadowe of loue, but the substaunce of lust. My heart melteth in droppes of bloud, to see an harlot with the one hande robbe so many Cofers, and with the other to rippe so many Corses. Thou art heere amiddest the Pikes beweene Scylla and Carybdis, readie if thou shun Syrtes to sinke into Semphlagades. Let the Lacedemonian, the Persian, the Parthian, yea, the Neapolitan, cause

thee

the rather to deteſt ſuch villanie at the ſight and view of their vanitie. Is it not farre better to abhorre ſinnes by the remembrance of others faultes, than by repentance of thine owne follies? Is not he accounted moſt wiſe, who other mens harmes doe make moſt warie? But thou wilt happelie ſaie, that although there be many thinges in Naples to be iuſtlie condempned, yet are there ſome thinges of neceſſitie to bee commended: and as thy will doeth leane to the one, ſo thy wit woulde alſo embrace the other. Alaſſe Euphues, by how much the more I ſee the high climbing of thy capacitie, by ſo much the more I feare thy fall. The fine Chriſtall is ſooner crazed than the hard Marble: the greeneſt Beech burneth faſter than the drieſt Oke: the faireſt Silke is ſoneſt ſoiled: and the ſweeteſt Wine tourneth to the ſharpeſt Wineger. The Peſtilence doeth moſt rifeſt infect the cleereſt complexion, and the Caterpiller cleaueth vnto the ripeſt fruite: the moſt delicate wit is allured with ſmall entiſement vnto vice, and moſt ſubiect to yelde vnto vanie. If therefore thou doe but hearken to the Syrenes, thou wilt bee enamoured: if thou haunt their houſes and places thou ſhalt be enchaunted. One droppe of poiſon infecteth the whole Tunne of Wine: one leafe of Coloquintida marreth and ſpoileth the whole pot of Porredge: One yron Poale defaceth the whole peece ſo Lawne. Deſcend into thine owne conſcience, and conſider with thy ſelfe the great difference betweene ſtaring and ſtarke blinde, witte and wiſedome, loue and luſt: bee merrie, but with modeſtie: be ſober, but not too ſullen: be valiant, but not to ventrous. Let thy attire be comelie, but not coſtlie: thy diet wholeſome, but not exceſſiue: vſe paſtime as the worde importeth, to paſſe the time in honeſt recreation. Miſtruſt no man without cauſe, neither be thou credulous without proofe: bee not light to follow euery mannes opinion, nor obſtinate to ſtand in thine owne conceit. Serue God, loue God, feare

God, & God will so bleſſe thée, as either thy hart can wiſh or thy friends deſire: And ſo I end my counſaile, beſeeching thée to begin to follow it. This olde Gentleman hauing finiſhed his diſcourſe, Euphues began to ſhape him an anſwere in this ſort.

Father and friend (your age ſheweth the one, your honeſtie the other.) I am neither ſo ſuſpitious to miſtruſt your good will, nor ſo ſottiſh to miſlike your good counſel, as I am therefore to thanke you for the firſt, ſo it ſtands me vpon to thinke better on the latter: I meane not to cauill with you as one louing ſophiſtrie: neither to controle you, as one hauing ſuperioritie, the one would bring my talke into the ſuſpition of fraud, the other cõuince me of follie. Wheras you argue I know not vpon what probabilities, but ſure I am vpon no proofe, ỳ my bringing vp ſhould be a blemiſh to my birth, I anſwere & ſ weare to that, you were not therein a little ouerſhot, either you gaue too much credite to the report of others, or too much libertie to your owne iudgement: you conuince my parents of pœuiſhneſſe in making me a wanton, and me of lewdneſſe in reiecting correctiõ. But ſo many men, ſo manie mindes, that may ſeeme in your eye odious, which in anothers eie may be gratious. Ariſtippus a Philoſopher, yet who more courtlie? Diogenes a Philoſopher, yet who more carterly? Who more popular thã Plato, retaining al wales good companie? Who more enuious than Tymon, denoũcing all humaine ſocietie? Who ſo ſeuere as ỳ Stoikes, which like ſtocks wer moued with no melody? Who ſo ſeuere as the Epicures, which wallowed in al kind of licenciouſnes? Though al men be made of one mettal, yet they be not caſt all in one molde, there is framed of ỳ ſelf ſame claie as wel the tile to keepe out water, as the pot to containe licour, the Sun doth harden the dirt and melt the waxe, fire maketh the gold to ſhine, and the ſtraw to ſmother: Perfumes doth refreſh the doue, & kill the Bee, and the Nature of the man diſpoſeth that conſent of

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the manners. Now whereas you ſeemed to loue my Nature & loath my nurture, you bewray your owne weakneſſe, in thinking that nature may anie wayes be altered by education, & as you haue enſamples to confirme your pretence, ſo I haue moſt euident & infallible arguments to ſerue for my purpoſe. It is naturall for the Vine to ſpread, the more you ſeeke by arte to alter it, the more in the end you may augment it. It is proper for the Palme tree to mount, the heauier you load it, the higher it ſprouteth. Though yron be made ſoft with fire, it returneth to his hardneſſe: Though the Falcon be reclaimed to the fiſt, ſhe retireth to her haggardneſſe: the whelpe of a Maſtiffe will neuer be taught to retriue the Partridge: education can haue no ſhew, where the excellencie of Nature doth beare ſwaie. The ſillie Mouſe will by no manner of meanes be tamed: the ſubtill Fore may well bee beaten, but neuer broken from ſtealing of his pray. If you pownde Spices, they ſmell the ſweeter: ſeaſon the wood neuer ſo well, the Wine ſhall taſt of the Caſke: plant and tranſlate the Crabbe tree, where, and whenſoeuer it pleaſe you, and it will neuer beare ſweete apple, vnleſſe you graft it by art, which nothing toucheth Nature.

Infinite and innumerable were the examples I could alleadge and declare to confirme the force of Nature, and confute theſe your vaine and falſe forgeries, were not the repetition of them needleſſe, hauing ſhewed ſufficient, or bootleſſe, ſeeing thoſe alleadged will not perſwade you. And can you be ſo vnnaturall, whome daine Nature hath nouriſhed and brought vp ſo many yeeres, to repine as it were againſt Nature?

The ſimilitude you rehearſed of the Wore, argueth your waring and melting braine, & your example of the hot and hard yron, ſheweth in you but colde and weake diſpoſition. Doe you not know that which all men doe affirme and knowe, that blacke will take no other colour?

That the ſtone Abeſton being once made hot, will neuer be made colde? That fire cannot be forced downeward? That Nature will haue courſe after kinde? That euerie thing will diſpoſe it ſelfe according to Nature? Can the Aethiope chaunge or alter his ſkinne? or the Leopard his hiewe? Is it poſſible to gather grapes of thornes, or figges of Thiſtles, or cauſe anie thinge to ſtriue againſt Nature? But why goe I about to praiſe Nature, the which as yet was neuer anie Impe ſo wicked and barbarous, any Turke ſo vile and brutiſh, anie beaſt ſo dul and ſenceleſſe, that could, or would, or durſt diſpraiſe or contempne? Doth not Cicero conclude and allow, that if we follow and obey Nature, we ſhall neuer erre? Doth not Ariſtotle alleadge and confirme, that Nature frameth or maketh nothing in any point rude, vaine, or vnperfect.

Nature was had in ſuch eſtimacion and admiration among the Heathen people, that ſhe was reputed for the chiefe Goddeſſe in Heauen: if Nature then haue largely and bountifullie indued mee with her gifts, why deeme you me ſo vntowarde and graceleſſe? If ſhe haue dealt hardlie with me, why extoll you ſo much my birth? If Nature beare no ſwaie, why vſe you this adulacion? If Nature worke the effect, what boteth anie education? If Nature be of ſtregth or force, what auaileth diſcipline or nurture? If of none, what helpeth Nature? But let theſe ſayings paſſe, as knowen euidentlie, & granted to be true, which none can or may denie, vnleſſe he be falſe, or that he be an enimie to humanitie.

As touching my reſidence and abiding heere in Naples, my youthfull affections, my ſportes and pleaſures, my paſſimes, my common dalliaunce, my delightes, my reſort and companie which daily vſe to viſet me, although to you they breed more ſorow and care, than ſolace and comfort, becauſe of your crabbed age: yet to mee they bring more comfort and ioye, than care and griefe, more

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blisse than bale, more happinesse than heauinesse, because of my youthfull gentlenesse. Either you would haue all men olde, as you are, or els you haue quite forgotten that you your selfe were young, or euer knew young daies: either in your youth you were a verie vicious and vngodlie man, or now being aged, verie superstitious & deuout aboue measure.

Put you no difference betweene the young flourishing Bale Tree, and the olde wythered Beech? No kinde of distinction betwixt the waxing and the waynyng of the Moone, and betweene the rising and setting of the Sunne? Doe you measure the hot assaultes of youth, by the colde skirmishes of age? whose yeeres are subiect to more infirmities than our youth. We merrie, you melancholie: wee zealous in affections, you iealous in all your doings: you teastie without cause, we pastie for no quarrell: you carefull, we careleste: we bolde, you fearfull: we in all pointes contrarie to you, and you in all points vnlike vnto vs. Seeing therfore we be repugnant each to the other in Nature, would you haue vs alike in qualities? would you haue one potion ministred to the burning Feauer, and to the colde Palsie? One plaister to an olde issue & a fresh wound? One salue for all sores? One sauce for all meates? No, no, Eubulus, but I will yeeld to more, thã either I am bound to graunt, either thou able to proue. Suppose that which I will neuer beleeue, that Naples is a cankered storehouse of all strife, a common stewes for all strumpets, the sink of shame, and the very Nurse of all sinne: shall it therfore followe of necessitie, that all that are wooed of loue, should be wedded to lust? will you conclude as it were Ex consequenti, that whosoeuer arriueth heere shall be entised to follie, and being entised, of force shall be entangled? No, no, it is the disposition of the thought that altereth the nature of the thing.

The Sunne shineth vpon the dunghill and is not cor-

rupted, the Diamond lieth in the fire and is not consumed: the Christall toucheth the Toade, and is not poisoned: the Birde Trochilus lieth in the mouth of the Crocodile, and is not spoiled: a perfect wit is neuer bewitched with lewdnesse, neither enuised with lasciuiousnesse.

Is it not common that the Holme tree springeth amidst the Beech? That the Iuie spreadeth vpon the hard stones? That the soft featherbed breaketh the hard bladder? If experience haue not taught you this, you haue lined long and learned little: or if your moist braine haue forgot it, you haue learned much and profited nothing. But it may be that you measure my affection by your owne fancies, and knowing your selfe either too simple to raise the siege by pollicie, or too weake to resist the assault by prowesse, you deeme me of as little wit as your selfe, or of lesse force: either of small capacitie, or of no courage. In my iudgement Eubulus, you shall as soone catche a Hare with a Taber, as you shall perswade youth with your aged and ouer-worne eloquence to such seueritie of life, which as yet there was neuer Stoike in precepts so strict, neither anie in life so precise, but would rather allow it in words, than follow it in workes, rather talke of it, than trie it. Neither were you such a Saint in your youth, that abandoning all pleasures, all pastimes and delights, you would chuse rather to sacrifice the first fruits of your life to braine holinesse, than to youthly affections. But as to the stomake quatted with dainties, all delicates seeme queasie, and as he that surfetteth with wine, weth afterward to allaie with water: so these olde buddles hauing ouercharged their gorges with fancie, account all honest recreation meere follie, and hauing taken a surfet of delight, seemed now to sauour it with despight. Seeing therefore it is labour lost for me for to perswade you, and winde braine wasted for you to exhort me, heere I found you, and heere I leaue you, hauing

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neither bought nor ſolde with you, but chaunged ware for ware: if you haue taken little pleaſure in my replie, ſure I am that by your counſell I haue reaped leſſe profit. They that vſe to ſteale Honie, burne Hemlocke to ſmoke the Bées from their hiues, & it may be, that to get ſome aduantage of me, you haue vſed theſe ſmoakie arguments, thinking thereby to ſmother me, with the conceit of ſtrong imagination. But as the Camelion though he hath moſt guts, draweth leaſt breath, or as the Elder tree thought he be fulleſt of pith is fartheſt from ſtrength: ſo though your reaſons ſéeme inwardly to your ſelfe ſomwhat ſubſtantiall, and your perſwaſions pithie in your owne conceit, yet being wel waied without, they bée ſhadowes without ſubſtance, and weake without force. The Bird Taurus hath a great voice, but a ſmall bodie: the thunder a great clappe, yet but a little ſtone: the emptie veſſell giueth a greater ſound thã ẏ full barrell. I meane not to applie it, but looke into your ſelfe and you ſhall certainlie finde it, & thus I leaue you ſéeking it, but were it not that my companie ſtaie my comming, I woulde ſurelie helpe you to looke it, but I am called hence by my acquaintance.

Euphues hauing thus ended his talke departed, leauing this olde Gentleman in a great quandarie: who perceiuing that he was more enclined to wantonneſſe than to wiſedome, with a déepe ſigh, the teares trickling downe his chéekes, ſayde: Séeing thou wilt not buie counſaile at the firſt hand good cheape, thou ſhalt buy repentaunce at the ſecond hand, at ſuch an vnreaſonable rate, that thou wilt courſe thy hard pennie worth, and ban thy hard hart. Ah Euphues, little doeſt thou know, that if thy wealth waſt, thy wit wil giue but ſmall warmth, and if thy wit incline to wilfulneſſe, that thy wealth wil do thée no great good. If the one had ben imploied to thrift, the other to learning, it had bene harde to coniecture whether thou ſhouldeſt haue béene more fortunate by riches, or happie

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by wisdome, whether more esteemed in ỹ common weale for wealth to maintaine warre, or for counsell to cõclude peace. But alasse, why do I pittie that in thee, which thou seemest to praise in thy selfe: so saying, he immediatlie went to his owne house, heauilie bewailing the young mans vnhappinesse.

Heere you may beholde Gentlemen, how lewdlie wit standeth in his owne light, how he deemeth no pennie good siluer but his owne, preferring the blossome before the fruit, the budde before the flowre, the greene blade before the ripe eare of Corne, his owne wit before all mennes wisedome. Neither is that geason, seeing for the most part, it is proper to all those sharpe of capacitie, to esteeme of themselues as most proper: if one be hard in conceiuing they pronounce him a dolte: if giuen to studie, they prone him a dunce: if merrie, a iester: if sad, a Saint: if full of wordes, a sot: if without speache a Cypher. If one argue with them boldlie, than is he impudent: if coldlie, an innocent. If there be reasoning of diuinitie, they crie. Quæ supra nos, nihil ad nos: if of humanitie, Sententias loquitur carnifex.

Hereof commeth such greate familiaritie betweene the ripest wits, when they shall see the disposition the one of the other, the Sympathea of affections, and as it were but a paire of sheeres to goe betweene their natures, one flattereth another by his owne follie, and laith cushions vnder the elbow of his fellow, when hee seeth him take a nap with fancie, and as their wit weaseth them to vice, so it forgeth them some feate excuse to cloake their vanitie.

Too much studie doth intoxicate their braines, for (saie they) although vpon the more it is ouid, the brighter it is, yet siluer with much wearing doeth waste to nothing: though the Cammocke the more it is bowed the better it serueth, yet the bowe the more it is bent and occupied, the weaker it wareth: though the Camomill the more it is trode n,

troden and preſſed downe, the more it ſpreadeth, yet the Violet the oftner it is handled and touched, the ſoner it withereth and decaieth. Beſides this, a fine wit, a ſharpe ſenſe, a quicke vnderſtanding, is able to attaine to more in a moment of a very little ſpace, than a dull & blockiſh head in a moneth. The ſith cutteth farre better and ſmoother than the Sawe, the Ware yeldeth better and ſoner to the Seale, than the Steele to the ſtampe, the ſmooth and plaine Beech is eaſier to be carued than the knottie Bore. For neither is there any thing but that hath his contraries.

Such is the Nature of thoſe Nouiſes that thinke to haue learning without labour, and treaſure without trauaile, either not vnderſtanding, or elſe not remembring, that the fineſt edge is made with the blunt Whetſtone, and the faireſt iewell faſhioned with the hard hammer: I goe not about (Gentlemen) to inueigh againſt wit, for then I were witleſſe, but frankely to confeſſe my owne little wit. I haue euer thought ſo ſuperſtitiouſly of wit, that I feare I haue cõmitted Idolatrie againſt wiſdom, & if Nature had dealt ſo beneficially with me, to haue giuen me any wit, I ſhould haue ben readier in the defẽce of it to haue made an Apologie, than any way to turne to Apoſtacie. But this I note, that for the moſt parte they ſtand ſo on their pantuffles, that they be ſecure in perils obſtinate in their owne opinions, impacient of labor, apt to conceiue wrong, credulous to beleeue the worſt, ready to ſhake off their old acquaintance without cauſe, and to condemne them without colour: all which humours are by ſo much the more eaſier to be purged, by how much the leſſe they haue feltered the ſinewes. But turne we againe to Euphues.

Euphues hauing ſoiourned by the ſpace of two months in Naples, whether he were moued by the curteſie of a young Gentleman named Philautus, or inforced by deſtiny: whether his pregnant wit, or the pleaſant diſcourſe

wrought the greater liking of the minde of Eubulus, I know not for certaintie. But Euphues shewed such entire loue towards him, that he seemed to make small account of any others, determining to enter into such an inuiolable league of friendship with him, as neither time by peace-meale should vnpart, neither fancie vtterly dissolue, nor any suspition infringe. I haue reade (saith he) & well I beleeue it, that a friende, is in prosperitie a pleasure, a solace in aduersitie, in griefe a comfort, in ioye a merrie companion, at all times another I, in all places the expresse Image of mine owne person: insomuch that I cannot tell whether the immortall Gods haue bestowed any gift vpon mortall men, either more able or more necessarie than friendship. Is there any thing in ỳ world to be reputed (I will not say cõpared) to friendship? Can any treasure in this transitory pilgrimage, be of more value than a friend? In whose bosome thou maiest sleepe secure without feare, whome thou maiest make partner of all thy secrets without suspition of fraud, & partaker of all thy misfortune without mistrust of fleeting, who will account thy bale, his bane, thy mishap, his miserie, the pricking of thy finger, the pearcing of his heart. But whether am I carried? Haue I not also learned, that one should eate a bushell of Salt with him whom he meaneth to make his friend? that triall maketh trust? that there is falsehood in friendship? & what then? Doth not the sympathie of maners make the coniunction of mindes? Is it not a buy word, Like will to like? Not so common as commendable it is, to see young Gentlemen chuse them such friends, with whom they may seeme being absent to be present, being a sunder, to be conuersãt, being dead to be aliue. I will therefore haue Philautus to be my pheere, and by so much the more I make my selfe sure to haue Philautus, by howe much the more I viewe in him the liuely image of Euphues. Although there be none so ignorant that doth not knowe, neither any so impudent that will

will not confeſſe friendſhip to be ỹ iewel of humaine loy: yet whoſoeuer ſhall ſee this amitie grounded vpon a little affection, will ſome coniecture that it will be diſſolued vpon a light occaſion: as in the ſequele of Euphues & Philautus you ſhall ſome ſee, whoſe hot loue waxed ſome colde: For as the beſt Wine doth make the ſharpeſt Vineger, ſo the deepeſt loue turneth to ỹ deadlieſt hate. Who deſerued ỹ moſt blame in mine opinion is doubtfull, & ſo difficult, ỹ I dare not preſume to giue verdit. For loue being ỹ cauſe for which ſo many miſchiefes haue beene attempted, I am not yet perſwaded whether of them was moſt to bee blamed, but certainelie neither of them was blameleſſe. I appeale to your iudgement Gentlemen, not that I thinke anie of you of the like diſpoſition, able to decide the queſtion, but being of deeper diſpoſition than I am, are more fit to debate the quarrell. Though ỹ diſcourſe of their friendſhip and falling out be ſomwhat long, yet being ſomwhat ſtrange, I hope the delightfulneſſe of the one will attenuate the tediouſneſſe of the other.

Euphues had continuall acceſſe to the place of Philautus, and no little familiaritie with him, and finding him at conuenient leaſure, in theſe ſhort termes vnfolded his minde to him.

Gentleman and friend, the triall I haue had of thy manners, carrieth of diuerſe termes which to another I would haue vſed in the like matter. And ſithens a long diſcourſe argueth follie, and delicate wordes incurre the ſuſpition of flatterie, I am determined to vſe neither of them, knowing either of them to breede offence. Playing with my ſelfe the forte of friendſhip by the effects, I ſtudied euer ſince my firſt comming to Naples to enter league with ſuch a one, as might deriect my ſteps being a ſtraunger, and reſemble my manners being a ſcoller, the which two qualities as I finde in you able to ſatiſfie my deſire, ſo I hope I ſhall finde a heart in you, willing to accompliſh my requeſt. Which if I may obtaine, aſſure your ſelf

that Damon to his Pythias, Pylades to his Oreſtes, Tytus to his Gyſippus, Theſius to his Pyrothus, Scipio to his Lælius, was neuer found more faithful, than Euphues will be to Philautus.

Philautus by how much the leſſe he looked for this diſcourſe, by ſo much the more he liked it, for he ſawe all qualities both of body and minde in Euphues, vnto whome he replied as followeth.

Friend Euphues, (for ſo your talke warranteth me to tearme you) I dare neither vſe a longe proceſſe, neither a louing ſpeech, leaſt vnwittinglie I ſhould cauſe you to conuince me of thoſe thinges which you haue alreadie condemned. And verilie I am bold to preſume vpon your curteſie, ſince you your ſelf haue vſed ſo little curioſitie: perſwaiding my ſelfe, that my ſhort anſwere will worke as great an effect in you, as your few wordes did in me. And ſeeing we reſemble (as you ſaie) each other in qualities, it cannot be that the one ſhould differ from the other in curteſie, ſeeing the ſincere affection of the minde cannot be expreſſed by the mouth, & that no arte can vnfold the entire loue of the hart, I am earneſtlie to beſeech you not to meaſure the firmeneſſe of my faith by the fewneſſe of my wordes, but rather thinke that the ouerflowing vaines of good will, leaue no paſſage for many wordes. Triall ſhall proue truth, heere is my hand, my heart, my landes and my life at thy commaundement. Thou maieſt well perceiue that I did beleeue thee, that ſo ſone I did loue thee: and I hope thou wilt the rather loue me in that I did beleeue thee. Either Euphues & Philautus ſtood in neede of friendſhip, or were ordained to be friendes, vpon ſo ſhort warning to make ſo fine a concluſion, might ſeeme in mine opinion, if it continued, miraculous: if ſhaken off, ridiculous.

But after many imbracings and proteſtacions one to an other, they walked to dinner, where they wanted neither meate, neither Muſicke, neither anie other paſtime: and

hauing banquetted, to digeſt their ſweete cõfections, they daunced all that after noone, they vſed not onelie one bowſe, but one bedde, one boke (if ſo bee it they thought not one too many.) Their friendſhip augmented euerie daie, inſomuch that the one coulde not refraine the companie of the other one minute, all things went in common betweene them, which all men accounted commendable.

Philautus beeing a Towne borne childe, both for his owne countenaunce, and the great countenaunce which his father had while he liued, crept into credite with Don Ferardo, one of the chiefe gouernours of the Citie, who although he had a courtlie crewe of Gentlewomen ſoiourning in his Pallace, yet his daughter, heire to his whole reuenues, ſtained the beautie of them all, whoſe modeſt baſhfulneſſe cauſed the other to looke wan for enuie, whoſe Lillie cheekes, died with a Vermition red, made the reſt bluſh for ſhame. For as the fineſt Rubie ſtaineth the coulour of the reſt that be in place, or as the Sunne dimmeth the Moone, that ſhe cannot be deſcerned: ſo this gallant girle more faire than fortunate, and yet more fortunate than faithfull, eclipſed the beautie of them all, and chaunged their coulours. Vnto her had Philautus acceſſe, who wan her by right of loue, and ſhould haue worne her by right of lawe, had not Euphues by ſtraunge deſtinie, broken the bands of marriage, and forbidden the banes of matrimonie.

It happened that Don Ferardo had occaſion to goe to Venicie, about certaine of his owne affaires, leauing his daughter the onelie Stewarde of his houſeholde, who ſpared not to feaſt Philautus hir friend, with all kindes of delights and delicates, reſeruing onelie her honeſtie, as the chiefe ſtaie of her honour. Her Father beeing gone, ſhee ſent for her friend to Supper, who came not as hee was accuſtomed ſolitarilie alone, but accompanied with his friend Euphues. The Gentlewoman, whether

it were for nicenesse or for niggardonesse of courtesie, gaue him such a colde welcome, that he repented that hée was come.

Euphues though he knewe himselfe worthie euerie waie to haue a good countenance, yet could he not perceiue her willing anie waie to lend him a friendlie looke. Yet least he should séeme to want lessures, or to be dashed out of conceit with her coie countenance, he addressed him to a Gentlewoman called Liuia, vnto whome he vttered this speech. Faire Ladie, if it be the guise of Italie to welcome straungers with strangenesse, I must néedes saie the custome is strange, and the countrie barbarous: if the manners of ladies be to salute Gentlemen with coinesse, then I am inforced to thinke the women voide of courtesie to vse such welcome, and the men past shame that will come. But hereafter, I will either bring a stole on mine arme for an vnbidden guest, or a Visard on my face, for a shamelesse gossippe. Liuia replied.

Sir, our Countrie is ciuill, and our Gentlewomen are curteous, but in Naples it is counted a iest, at euerie word to saie, In faith you are welcome. As she was yet talking Supper was set on the bord, then Philautus spake thus vnto Lucilla. Yet Gentlewomen, I was the bolder to bring my shadow with me (meaning Euphues) knowing that he should be the better welcome for my sake. Vnto whome the Gentlewoman replied: Sir, as I neuer when I saw you, thought that you came without your shadow, so now I cannot a little meruaile to see you so ouer-shot in bringing a new shadow with you. Euphues though he perceiued her coie nip, séemed not to care for it, but taking hir by the hand said.

Faire Ladie, séeing the shade doth so often shéld your beautie from the parching Sunne, I hope you will the better estéeme of the shadowe: and by so much the lesse it ought to bée offensiue, by howe much the lesse it

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is able to offende you, and by so much the more you ought to like it, by how much the more you die to lye in it.

Well Gentleman, anſwered Lucilla, in arguing of the ſhadow, we forgo the ſubſtance: pleaſeth it you therefore to ſit downe to ſupper. And ſo they all ſate downe: but Euphues fed of one diſh, which was ever before him, the beauty of Lucilla.

Here Euphues at the firſt ſight was ſo kindled with deſire, ỳ almoſt he was like to burne to coales. Supper being ended, the order was in Naples, that the Gentlewomen would deſire to heare ſome diſcourſe, either concerning loue or learning. And although Philautus was requeſted, yet he poaſted it over to Euphues, whome he knew moſt fit for that purpoſe. Euphues being thus tied to the ſtake by their importunate intreaty, began as followeth.

He that wyll may, is alway inforced to hold the candle, the weakeſt muſt ſtill to the wall, where none will, the Diuell himſelfe muſt beare the Croſſe. But were it not Gentlewomen, that your lookes ſtandes for lawe, I would borrow ſo much leaue, as to reſigne my office to one of you, whoſe experience in loue hath made you learned, and whoſe learning hath made you ſo louelie: for me to intreate of the one being a novice, or to diſcourſe of the other, being a tre want, I may well make you wearie, but neuer the wiſer: and giue you occaſion rather to laugh at my rathneſſe, than to lyke of my reaſons: yet I care the leſſe to ereuſe my boldnes to you, who were the cauſe of my blindneſſe. And ſince I am at mine owne choiſe, either to talke of loue or of learning, I had rather for this time be deemed an vnthrift in reiecting profite, than a Stoike in renouncing pleaſure.

It hath binne a queſtion often diſputed, but neuer determined, whether the qualities of the minde, or the com-

compositio of the man, cause women most to like, or whether beauty or wit moue men most to loue. Certes by how much the more the minde is to be preferred before the body, by so much the more the graces of the one are to be preferred before the giftes of the other, which if it be so, that the contemplation of the inward qualitie ought to be respected more than the view of the outward beauty, then doubtlesse women either do or should loue those best, whose vertue is best, not measuring the deformed man with the reformed minde.

The foule Toad hath a faire stone in his head: the find gold is found in the filthie earth: the swéete kirnel lyeth in the hard shell: vertue is harboured in the hart of him that most men esteeme mishapē. Contrariwise, if we respect more the outward shape than the inwarde habite, good God, into how many mischiefes do we fall? Into what blindnesse are we led? Do wée not commonly sée that in painted pots is hidden the deadliest poison, that in the greenest grasse is the greatest Serpent? In ẏ cléerest water, the vgliest Toad? Doth not experience teach vs, that in the most curious Sepulcher, are inclosed rotten bones? That the Cypres trée beareth a faire leafe, but no fruit? That the Estritch carrieth faire feathers, but ranke flesh? How frantike are those louers, which are carried away with the gaie glistering of the fine face? the beauty whereof is parched with the Sunnes blaze, and chapped with the Winters blast: which is of so short continuaunce, that it fadeth before one perceiue it flourish: of so small profit, that it poisoneth those that possesse it: of so little value with the wise, that they account it a delicate baite with a deadly hooke: a swéete Panther with a deuouring paunch, a sower poison in a siluer pot.

Héere I could enter into discourse of such fine Dames, as being in loue with their own lookes, make such course account of their passionate louers: for commonly if they be adorned with beauty, they be strait laced, and made

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so high in the insteppe, that they disdaine them most that most desire them. It is a world to see the doating of their louers, & their dealing with them, the reuealing of whose subtill traines would cause me to shedde teares, and you Gentlewomen, to shut your modest eares. Pardon mee Gentlewomen, if I vnfold euerie wile, and shew euerie wrinkle of womens disposition.

Two things doe they cause their seruants to vow vnto them, secrecie & soueraintie; the one to conceale their enticing slights, by the other to assure themselues of their onelie seruice. Againe, but hoe there: if I should haue waded any farther, and sounded the depth of their deceit, I should either haue procured your displeasure, or incured the suspition of fraud: either armed you to practise the like subtiltie, or accused my self of periurie. But I meane not to offend your chast mindes, with ye rehearsal of their vnchast manners, whose eares I perceiue to glow, & hearts to be greeued, at that which I haue alredie vttered; not that amongst you there be anie such, but that in your sexe there should be anie such. Let not Gentlewomen therfore make too much of their painted sheath, let them not be so curious in their owne conceits, or so currish to their loiall louers. When the blacke crowes foote shall appeare in their eie, or the blacke Oxe tread on their foote, when their beautie shall be like the blasted rose, their wealth wasted, their bodies worne, their faces wrinkled, their fingers crooked, who will like of thē in their age, who loued none in their youth? If you will be cherished when you be olde, be curteous while you be young: if you looke for comfort in your hoarie haires, be not coie when you haue your golden lockes: if you would be embraced in the waining of your brauery, be not squeamish in the waxing of your beautie: if you desire to be kept like the Rose when they haue lost their colour, smell swete as the Rose doeth in the bud: if you would be tasted for olde Wine, bee in the mouth a pleasant Grape: so shall you bee cherished for

your courtesie, comforted for your honestie, embraced for your amitie, so shal ye be preserued with ye sweete Rose, and dronken with the pleasant Eliue. Thus farre I am bide Gentlewomen, to counsell those that be coie, that they weaue not the webbe of their owne woe, nor spinne the threed of their owne thraldome by their owne ouerthwartnes. And seeing we are euen in the bowels of loue, it shall not be amisse to examine whether man or woman be soonest allured, whether be most constant, the male or the female. And in this point I meane not to bee mine owne caruer, least I should seeme either to picke a thank with men, or a quarrel with women. If therefore it might stand with your pleasure (Mistres Lucilla) to giue your censure, I would take the contrarie: for sure I am, though your iudgement be sound, yet affection will shadow it.

Lucilla seeing this pretence, thought to take aduantage of his large proser, vnto whom she saide. Gentleman, in mine opinion, women are to be won with euerie wind, in whose sexe, ther is neither force to withstand the assaults of loue, neither constancie to remaine faithfull. And because your discourse hath hetherto bred delight, I am loth to hinder you in the sequell of your deuices. Euphues perceiuing himselfe to be taken napping, aunswered as followeth.

¶ Mistres Lucilla, if you speake as you thinke, these Gentlewomen present haue little cause to thanke you, if you cause me to commend women, my tale will be accounted a meere trifle, and your wordes the plaine truth: yet knowing promise to be debt, I will pay it with performaunce. And I would the Gentlemen heere present were as redie to credit my proofe, as the Gentlewomen are willing to heare their owne praises: or I as able to ouercome, as Mistresse Lucilla would be content to bee ouerthrowne. Howsoeuer the matter shall fall out, I am of the surer side: for if my reasons be weake, then is our sexe stronge: if forcible, then is your iudgement feeble: if I

finde

finde truth on my side, I hope I shall for my wages win the good will of women: if I want proose, then Gentlewomen of necessitie you must yeld to men. But to the matter.

Touching the yelding to love, albeit their harts seeme tender, yet they harden them like the Stone of Sicilia, the which, the more it is beaten, the harder it is: for being framed as it were of the perfection of men, they be free from all such cogitations as may anie waie provoke them to uncleannesse, insomuch as they abhorre the light love of youth, which is grounded upon lust, and dissolued upon euerie light occasiō. When they see the follie of men turne to furie, their delight to doating, their affection to phrensie, when they see them as it were pine in pleasure, & to wax pale through their owne perilsnesse, their sutes, their seruice, their letters, their labours, their lones, their lines seeme to them so odious, ỳ they harden their hearts against such concupilence, to the end that they might conuert them from rashnesse, to reason: from such lewd disposition, to honest discretion. Hereof it commeth ỳ men accuse women of crueltie, because they them selues want ciuilitie: they account them full of willes, in not yelding to their wickednes: faithlesse, for resisting their filthines. But I had almost forgot my selfe, you shall pardon mee Phillres Lucilla for this time, if thus abruptly I finish my discourse: it is neither for want of good will, or lack of proose, but that I feele in my selfe such an alteration, that I can scarce vtter one word: Ah Euphues, Euphues. The gentlewomē were stroke into such a quandarie, with this sodaine change, that they all changed colour. But Euphues taking Philautus by the hand, & giueing ỳ Gentlewomen thankes for their patience & his repast, bad them all fare well, and went immediatlie to his chamber. But Lucilla who now began to frie in the flames of love, all the companie being departed to their lodgings, entered into these tearmes and contrarieties.

Ah wretched wench Lucilla, how art thou perplexed? what a doubtfull fight doth thou fele betweene faith and fancie, hope and feare, conscience and concupiscence? O my Euphues, little doth thou know the sodaine sorrow that I sustaine for thy sweets sake, whose wit hath bewitched me, whose rare qualities hath depriued me of mine old qualities, whose courteous behauiour without curiositie, whose comelie feature without taunt, whose stied speech without fraude, hath wrapped me in this misfortune. And canst thou Lucilla be so light of loue in forsaking Philautus to flie to Euphues? Canst thou preferre a straunger, before thy Countrie-man, a starter before thy companion? Why, Euphues perhappes doth desire my loue, but Philautus hath deserued it. Why, Euphues feature is worthie as good as I, but Philautus his faith is worthie a better. I, but the latter loue is more feruent: I, but the first ought to bee most faithfull. I, but Euphues hath greater perfection: I, but Philautus hath deeper affection.

Ah fond wench, doest thou thinke Euphues will deeme thee constant to him, when thou hast bene vnconstant to his friend? Weenest thou that he will haue no mistrust of thy faithfulnesse, when he hath had triall of thy ficklenesse? Will he haue no doubt of thine honour, when thou thy selfe callest thine honestie in question? Yes, yes, Lucilla, well doth he know that the glasse once crazed, will with the least clap be cracked: that the cloth which staineth with milke, will soone lose his colour with vineger: that the Eagles wing will wast the feather, as well of the Phœnex as of the Pheasant: that she that hath bene faithlesse to one, will neuer be faithfull to anie. But can Euphues conuince me of fleeting, seeing for his sake I brake my fidelitie? Can he condemne me of disloialtie, whē he is the onelie cause of my disliking? May he iustlie condemne me of trecherie, who hath his testimonie as trial of my good will? doth not he remember that the broken bone

once

once set together, is stronger than euer it was? That the greatest blot is taken of with the pen mice? That though the Spider poison the Flie, shee cannot infect the Bee? That although I haue been light to Philautus, I may be louelie to Euphues? It is not my desire, but his deserts that moueth my minde to his choice: neither the want of the like good will in Philautus, but the lacke of the like good qualities that remoueth my fancie from the one to the other.

For as the Bee that gathereth Honie out of the weede, when shee espieth the fair e floure, flyeth to the swee-test: or as ye kind Spanill though he hunt after Birdes, yet forsakes them to retriue the Partridge: or as wee commonlie feede on beefe hungerlie at the first, yet seeing the Quaile more daintie, chaunge our diet. So I, although I loue Philautus for his good properties, yet seeing Euphues to excell him, I ought by nature to like him better. By so much the more therefore my chaunge is to be excused, by how much the more my choice is excellent: and by so much the lesse I am to be condemned, by howe much the more Euphues is to be commended. Is not the Diamond of more value than the Rubie, because he is of more vertue. Is not the Emeraulde preferred before the Saphire for his wonderfull propertie? Is not Euphues more praise worthie than Philautus, beeing more wittie. But fie Lucilla, why doest thou flatter thy selfe in thine owne follie? Canst thou faine Euphues thy friend, whome by thine owne wordes thou hust made thy foe? Diddest not thou accuse women of inconstancie? Diddest thou account thy selfe easie to be won? Diddest not thou condemne them of weaknesse? What sounder arguement can he haue against thee than thine owne answere? What better proofe than thine owne speech? What greater triall than thine owne talke? If thou hast belied women, he will iudge thee vnkinde: If thou haue reuealed the troth, he must needes thinke thee vnconstant:

if he perceiue thee to be wooing with a Nut, he will imagin that thou wilt be lost with an apple, if he finde thee wanton before thou be wooed, he will gesse thou wilt bee wauering when thou art wedded.

But suppose that Euphues loue thee, that Philautus leaue thee, wil thy father (thinkest thou) giue thee libertie to liue after thine owne lust? Will he esteeme him worthie to inherite his possessions, whome hee accounteth vnworthie to inioy thy person? Is it like that hee will watch thee in marriage with a straunger, with a Grecean, with a meane man? I, but what knoweth my Father whether he be wealthie, whether his reuenues be able to counterueile my fathers landes, whether his birth bee noble, yea, or no? Can anie one make doubt of his gentle blood, that seeth his gentle conditions? Can his honor be called in question, whose honestie is so great? Is hee to be thought thriftlesse, who in all qualities of the minde is peerelesse? No, no, ye tree is knowne by his fruit, the gold by his touch, the sonne by his sire. And as the soft Waxe receiueth whatsoeuer print be in the Seale, and sheweth no other impression, so the tender babe being sealed with his Fathers gifts, representeth his Image most liuelie. But were I once certaine of Euphues his good will, I would not so superstionslie account of my fathers ill will. Time hath weaned my from me mothers teate, and age ridde me from my fathers correction, when children are in their swathe clowtes, then are they subiect to the whip, and ought to be carefull of the rigour of their parents. As for me, seeing I am not fedde with their pap, I am not to be lead by their persuasions. Let my Father vse what speeches he list, I will follow mine owne lust, Lust Lucilla, what saist thouc Noeno, mine own loue I should haue said, for I am as farre from lust, as I am from reason, and as neere to loue, as I am to follie. Then stick to thy determination, and shew thy selfe what loue can doe, what loue dares doe, what loue hath done. Albeit

I can no wale quench the coales of desire with forgetfulnesse, yet will I rake them up in the ashes of modestie. Seeing I dare not discouer my loue, for maidenlie shamefastnesse, I wil dessemble it till time I haue opportunitie. And I hope so to behaue my selfe, as Euphues shal think me his owne, & Philautus perswade himselfe I am none but his. But I would to God Euphues would repaire hether, ẏ the sight of him might mitigate some part of my martiedome. She hauing thus discoursed with her selfe her owne meseries, cast her selfe on the bed, & ther let her ly, and returne we to Euphues, who was so caught in the ginne of follie, that he neither could comfort himselfe, nor doubt of ke counsaile of his friend, suspecting ẏ which in deede was true, that Philautus was corriuall with him, and cockmate with Lucilla. Amidst therefore these his extremities, betweene hope and feare, he vttered these or the like speeches.

What is he Euphues, that knowing thy wit and seeing thy follie, but will rather punish thy lewdnesse, than pittie thy heauinesse? Was there euer anie so fickle, so soone to be allured, euer any so faithlesse, to deceiue his friend? euer anie so foolish, to bath himselfe in his owne missortune? To true it is that as ẏ Sea crab swimmeth alwaies against the streame: so wit alwaies striueth against wisdom: And as the Bee is oftentimes hurt with his owne Honie, so is wit not seldome plagued with his owne conceit.

O ye Gods, haue ye ordained for euerie maladie a medicine, for euerie sore a salue, for euerie paine a plaister: leauing onelie loue remediless? Did yee deeme no man so mad to be entangled with desire, or thought ye them worthie to be tormented that were so mislead? haue ye dealt more fauourably with brute beasts, than with reasonable creatures.

The filthie Sow when she is sicke eateth the Sea crab and is immediatlie recured: The Torteise hauing tasted

the Viper sucketh Origanum, and so quickly reuiued: the Beare readie to pine licketh up the Ants, and is recouered: the dogge hauing surfetted, to procure his vomit, eateth grasse and findeth remedie: the Heart being pearced with the dart, runneth out of hand to the hearbe Dictanum, & is healed. And can men by no hearbe, by no art, by no way procure a remedie for the impatient disease of loue? Ah well I perceiue that loue is not vnlike the fig tree, whose fruite is swiet, whose rate is more bitter than the clawe of a Bitter: or like the Apple in Persia, whose blossome sauoureth like Honie, whose bud is more sower than Gall.

But O impietie, O broad blasphemie against the heauens. Will thou be so impudent Euphues, to accuse the Gods of iniquitie? No fond fole, no: neither is it forbidden vs by the Gods to loue, by whose diuine prouidence wee are permitted to liue: neither doe wee swank remedies to recure our maladies, but reason to vse the meanes. But why doe I abbut to hinder the course of loue, with the discourse of lawe? Hast thou not read Euphues, that he that loppeth the Vine causeth it to spread fairer: that he that stopeth the streame, causeth it to swell higher: that he that casteth water in the fire at ye Smiths forge, maketh it to flame fiercer? Euen so he that seeketh by counsaile to moderate his ouer-lashing affections, encreaseth his owne misfortune. Ah my Lucilla, woulde thou were either lesse faire, or I more fortunate: either I wiser, or thou milder: either I would I were out of this mad moode, either I would we were both of one minde. But how should she be perswaded of my loyaltie, that yet had neuer one simple proofe of my loue? Will shee not rather imagine me to be intangled with her beautie, than with her vertue. That my fancie beeing so lewdlie chained at the first, will be lightlie chaunged at the last: that nothing violent can be permanent. Yes yes, shee must needes coniecture so, althought it bee nothing so: for by

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how much the more my affectiō commeth on the sodaine, by so much the lesse will she thinke it certaine. The rat-ling thunderbolt hath but his clap, the lightening but his flash, and as they both come in a moment, so do they both end in a minute.

I, but Euphues, hath she not heard also that the drie touchwood is kindled with lime: that the greatest Puch-rumpe groweth in one night: that the fire quicklie bur-neth ẏ flaxe: that loue easilie entereth into the sharp wit without resistance, and is harboured ther without repen-tance.

If therefore the Gods haue endued her with as much bountie as beautie, if she hath no lesse wit than she hath comlinesse: certes shee will neither conceiue sinesterlie of my sodaine suite, neither be coie to receiue mee into her seruice, neither suspect me of lightnesse in yeelding so lightlie, neither reiect me disdainfully for louing so hast-lie: Shall I not then hazard my life to obtaine my loue: and deceiue Philautus to receiue Lucilla? Yes Euphues, where loue beareth sway, friendship can haue no sheye. As Philautus brought me for his shadowe the last supper, so will I vse him for my shadowe, till I haue gained his Saint. And canst thou wretch bee false to him that is faithfull to thee? Shall his curtesie be cause of thy cruel-tie? Wilt thou violate the leage of faith, to inherit the land of follie? Shall affection be of more force than friend-shippe, loue than lawe, lust than loialtie? Knowest thou not, that he that loseth his honestie hath nothing else to lose.

Much the cause is light, where reason taketh place: to loue and to liue well is not graunted to Iupiter. Who so is blinded with ẏ cauls of beautie, discerneth no col-lour of honestie? Did not Giges cut Candaules a coate by his owne measure? Did not Paris, though he were a welcome guest to Menelaus, serue his Host a slipperie prancke? If Philautus had loued Lucilla, he would neuer

haue suffered Euphues to haue seeue her. Is it not the pray that entiseth the theefe to rifle? Is it not the pleasant bait that causeth the fiercest fishe to bite? Is it not a bie word amongst vs, that gold maketh an honest man an ill man? Did Philautus accoũt Euphues so simple to decipher beautie, or so superstitious, not to desire it? Did he deeme him a saint in reiecting fancy, or a sot in not discerning? Thought he him a Stoike that he would not be moued, or a stocke that he could not?

Well, well, seeing the wound that bleedeth inwardlie is most daungerous, that the fire kept close burneth most furious, that the Ouen dampned vp baketh soonest, that sores hauing no vent, fester secretly, it is high time to vnfolde my secret loue to my secret friend. Let Philautus behaue himselfe neuer so craftelie, he shall know that it must be a wilie Mouse that shall breed in the Cats eare: and because I resemble him in witte, I meane a little to dissemble with him in wiles. But O my Lucilla, if thy heart be made of that stone which may be mollified onelie with bloub, would I had sipped of that riuer in Caria, which turneth those that drinke of it to stones. If thine eares be anoynted with the Oyle of Syria, that bereaueth hearing, would mine eyes had ben rubbed with the sirupe of the Cedar tree, wich taketh away sight.

If Lucilla, be so proude to disdaine poore Euphues, would Euphues were so happie to denie Lucilla, or if Lucilla be so mortified to liue without loue, would Euphues were so fortunate to liue in hate. I, but my colde welcome foretelleth my colde suite. I, but her priuie glaunces signifie some good fortune. Fie fond foole Euphues, why goest thou about to alleadge those thinges to cut off thy hope, which she perhaps would neuer haue found, or to comfort my selfe with those reasons which she neuer meaneth to propose. Tush it were no loue if it were certaine, and a small conquest it is to ouerthrowe those that neuer resisteth.

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In battailes there ought to be a doubtfull fight, and a desperate ende, in pleading a difficult enteraunce, and a defused determination: in loue, a life without hope, and a death without feare. Fire commeth out of the hardest Flint with the Steele, Oile out of the driest Jeat by the fire, Loue out of the stoniest heart by faith, by trust, by time. Had Tarquinus vsed his loue with colours of countenaũce, Lucretia would either with some pittie haue answered his desire, or with some perswasion haue stayed her death. It was the heate of his lust that made her hast to ende her life, wherefore Loue in either respect is to be condemned, but he of rashnesse to attempt a Ladie furiously, & she of rigour to punish his folly in her owne flesh: a fact (in mine opinion) more worthie the name of crueltie than chastitie, and fitter for a monster in the Desarts, than a matroue of Rome. Penelope no lesse constant than she, yet more wise, woulde bee wearis to vnweaue that in the night, shee spunne in the daie, if Vlisses had not come home the sooner. There is no woman Euphues, but she will yeelde in time, be not therefore dismaied either with high lookes or frowarde wordes.

Euphues hauing thus talked with himselfe, Philautus entered the chamber, and finding him so worne & wasted with continual mourning, neither ioying in his meat, nor reioycing in his friend, with watrie eies vttered this speech.

FRiend and fellowe, as I am not ignoraunt of thy present weaknesse, so I am not priuie to the cause: and although I suspect manie thinges, yet can I assure my selfe of no one thing. Therefore my good Euphues for these doubtes & dumpes of mine, either remoue the cause, or reueale it. Thou hast hetherto found me a cherfull companion in my mirth, and nowe shalt thou finde me as carefull with thee in thy moane. If altogether

thou maiſt not be cured, yet maiſt thou be comforted. If there be any thing that either by my friendes may be procured, or by my life attained, that may either heale thee in part, or help thee in al, I proteſt to thee by the name of a friend, that it ſhal rather be gotten with the loſſe of my bodie, than loſt by getting a kingdome.

Thou haſt tried me, therefore truſt me: thou haſt truſted me in many things, therefore trie me in this one thing. I never yet failed, and now I will not faint. Bee bolde to ſpeake & blaſh not: thy ſore is not ſo angrie but I can ſalue it, thy woounde not ſo deepe but I can ſearch it, thy griefe not ſo ſore but I can eaſe it. If it be ripe, it ſhall be launced, if it be broken, it ſhall be tainted, be it never ſo deſperate, it ſhall be cured. Riſe therefore Euphues and take heart at graſſe, youngers thou ſhalt never bee plucke by the ſtomacke, if loue haue ſtong thee, it ſhal not kille thee. Though thou be enamoured of ſome Ladie, thou ſhalt not be inchaunted. They that begin to pine of a conſumption, without delay preſerue themſelues with cullilles: he that feeleth his ſtomacke inflamed with heat, coleth it eftſones with conſerues: delaies breed daunger, nothing ſo perillous as procraſtination. Euphues hearing this comfort & friendly counſaill, diſſembled his ſorrowing heart with a ſmiling face, and wering him forthwith as followeth.

Verie it is Philautus, that he which toucheth the Nettle tenderly is ſoneſt ſtong: that the Flie which playeth in the fire is ſinged in the flame, that he that dallyeth with women is drawen to his woe. And as the Adamant draweth the beauie yron, the Harpe the fleete Dolphin ſo beautie allureth the chaſt minde to loue, and the wiſeſt wit to luſt: The example whereof I would it were no leſſe profitable, than the experience to mee is like to be perillous. The Vine watered with Wine, is ſoone withered: the bloſſome in the faireſt grounde is quickly blaſted: the Goate the fatter ſhe is, the leſſe

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fertile she is: yea, man the more wittie he is, the lesse happie he is. So it is Philautus (for why should I conceale it from thee, of whome I am to take counsaile) that since my last and first being with thee at the house of Ferardo, I haue felt such a furious battaile in mine owne body, as if it be not speedely repressed by pollicie, it will carrie my minde (the Graund Captaine in this fight) into endlesse captiuitie. Ah Liuia Liuia: Thy courtly grace without coynesse, thy blazing beauty without blemish, thy curteous demeanour without curiositie, thy sweete speech sauoured with wit, thy comelie mirth tempered with modestie, thy chast lookes, yet louelie, thy sharpe taunts, yet pleasant: haue giuen me such a checke, that sure I am at the next view of thy vertues, I shall take thee mate, and taking it not of a pawne, but of a Prince, the losse is to be accounted the lesse. And though they bee commonly in a great choller that receiue the mate, yet would I willingly take euery minute ten mates, to enioy Liuia for my louing mate. Doubtlesse, if euer she her selfe haue been scratched with the flame of desire, she wil be ready to quench the coales with curtesie in another: if euer she haue been attached of loue, she wil rescue him that is drenched in despire: if euer she haue been take with the feuer of fancie, she will helpe his ague, who by a quotidian fit is conuerted to phrensie: neither can there bee vnder so delicate a hew lodged deceit, neither in so beautifull a molde, a malitious minde. True it is, that the disposition of the minde followeth the composition of the bodie: how then can she be in minde any way imperfect, who in body is perfect euerie way: I know my successe will be good, but I know not how to haue accesse to my Goddesse: neither do I want courage to discouer my loue to my friend, but some colour to cloake my cōming to the house of Ferardo: for if they be in Naples as ielous as they be in the other partes of Italie, then it behoueth me to walke circumspectly, and to forge some cause for

mine often conuning. If therefore Philautus, thou canst set but this feather to mine arrow, thou shalt see me shoot so neere, that thou wilt account me for a cunning archer. And verily if I had not loued thee well, I woulde haue swallowed mine owne sorrow in silence, knowing that in Loue nothing is so daungerous, as to participate the meanes thereof to another, and that two may keepe counsaile if one be away. I am therefore inforced perforce, to challenge that curtesie at thy hãds, which earst thou didst promise with thy heart: the performance whereof, shall binde me to Philautus, and proue thee faithfull to Euphues. Nowe if thy cunning bee answerable to my good will, practise some pleasaunt conceit vpon thy poore patiẽt, one drain of Ouids Art, some of Tibullis druggs, one of Propertius pilles, which may cause me either to purge my new disease, or recouer my hoped desire. But I feare mee where so straunge a sickenesse is to be recured of so vnskilfull a Phisition, that either thou wilt bee to bolde to practise, or my body to weake to purge. But seeing a desperate disease is to be committed to a desperate Doctor, I will follow thy counsaile, & become thy cure, desiring thee to be as wise in ministring thy Physicke, as I haue beene willing to put my life into thy handes.

Philautus thinking all to be gold that glistered, and all to be Gospell that Euphues vttered, and wered his forged glose, with this friendlie close.

In that thou hast made me priuie to thy purpose, I will not conceale my practise: in y thou crauest my aide, assure thy selfe, I will be the finger next thy thomb: insomuch as thou shalt neuer repent thee of the one or the other, for perswade thy selfe, that thou shalt find Philautus during life redie to comfort thee in thy misfortunes, and succour thee in thy necessitie. Concerning Liuia, though she bee faire, yet is she not so amiable as my Lucilla, whose seruaunt I haue been the tearme of three

yeeres:

yeeres; but least comparisons should seeme odious, chiefly where both the partes be without comparison, I will omit that, and seeing that we had both rather bee talking with them, than tatling of them, we will immediatly go to them. And trulie Euphues, I am not a little glad, that I shall haue thee not onelie a comfort in my life, but also a companion in my loue: as thou hast bene wise in thy choise, so I hope thou wilt be fortunate in thy chaunce. Liuia is a wench of more wit than beautie, Lucilla of more beautie than wit, both of more honestie, than honour, and yet both of such honour, as in all Naples ther is not one in birth to be compared with anie of them: how much therefore haue we to reioyce in our choise. Touching our accesse, be thou secure, I shall flap Ferardo in the mouth with some conceit, and fill his olde head so full of new fables, that thou shalt rather bee earnestlie intreated to repaire to his house, than euill intreated to leaue it. As olde men are verie suspitious to mistrust euerie thing, so ar they verie credulous to beleeue any thing, the blinde man doth eate many a flie: yea, but saide Euphues take heede my Philautus that thou thy selfe I swallowe not a Gudgen, which word Philautus did not marke, vntill he had almost digested it. But saide Euphues, let vs go deuoutlie to the shrine of our Saintes, there to offer our deuotion: for my bookes teach me, that such a wounde must be healed where it was first hurt, and for this disease we will vse a common remedie, but yet comfortable. The eie that blinded thee, shall make thee see, the Scorpiõ that stung thee shall heale thee, a sharpe sore hath a short cure, let vs goe: to the which Euphues consented willinglie, smiling to himselfe, to see how he had brought Philautus into a fooles Paradise.

Heere you may see Gentlemen, the falsehood in fellowshipp, the fraude in friendshippe, the painted sheath with the leaden Dagger, the faire words that make fooles faine: but I will not trouble you with superfluous

addition

addition, vnto who I feare me I haue bene tedious with the bare diſcourſe of this hiſtorie.

Philautus and Euphues repaired to the houſe of Ferardo, where they found Miſtres Lucilla and Liuia accompained with other Gentlewomen, neither being idle, nor well employed, but playing at Cardes. But when Lucilla beheld Euphues, ſhee would ſcarrelie containe her ſelfe from embracing him, had not womanlie ſhamefaſtneſſe, and Philautus his preſence, ſtaied her willdome.

Euphues on the other ſide was fallen into ſuch a Traunce, that he had not the power either to ſuccour himſelfe, or ſalute the Gentlewomen. At the laſt Lucilla beganne as one that beſt might bee bolde, on this manner.

Gentlemen, although your longe abſence gaue me occaſion to thinke you diſliked your laſt entertainment, yet your comming at the laſt, hath cut off my former ſuſpition: and by ſo much the more you are welcome, by how much the more you are wiſhed for. But you Gentleman, (taking Euphues by the hand) wer the rather wiſhed for, for that your diſcourſe being left vnperfect, cauſed vs al to long (as women are wont for things that like them) to haue an end thereof. Vnto whom Philautus replyed as followeth.

Miſtres Lucilla, though your curteſie made vs nothing to doubt of our welcome, yet modeſtie cauſed vs to pinch curteſie, who ſhould firſt come: as for my friend, I thinke he was neuer wiſhed for heere ſo earneſtlie of anie as of himſelfe, whether it might bee to renue his talke, or recant his ſayings, I cannot tell. Euphues taking the tale out of Philautus mouth, anſwered. Miſtres Lucilla, to recant veritties were hereſie, & to renue the praiſes of womens flatterie: the onelie cauſe I wiſhed my ſelfe heere, was to giue thankes for ſo good entertainment, the which I could no waies deſerue, and to breede a greater acquain-

tance

tance if it might bée to make amendes. Lucilla inflamed with his presence, saide: Naie Euphues you shall not escape so, for if my curtesie, as you saie, were the cause of your comming, let it also be the occasion of the ending your former discourse, otherwise I shall think your proofe naked, and you shall finde my reward nothing. Euphues now as willing to obey, as she to commaund, addressed himselfe to a farther conclusion, who séeing all the Gentlewomen readie to giue him the hearing, procéeded as foloweth.

I haue not yet forgotten that my last talke with these Gentlewomen tended to their praises, and therfore the ende must tie vp the inst proofe: otherwise I should set downe Venus shadowe without the liuelie substance.

As there is no one thing which can bée reckoned, either concerning loue or loialtie, where women doe not excell men, yet in feruencie aboue all others, they so farre excéede, that men are liker to merueile at them, than to imitate them, and readier to laugh at their vertues, than imitate them. For, as they be hard to be wonne, without triall of great faith: so are they hard to bée lost, without great cause of sicklenesse. It is long before the colde water sieth, yet being once hotte, it is long before it bée cooled: it is long before Salt come to his saltenesse, but beeing once seasoned, it neuer loseth his sauour.

I, for mine owne part am brought into a Paradise, by the onelie imagination of womens vertues: and were I perswaded, that all the diuells in Hell were women, I would neuer liue deuoutly to inherit heauen: or that they were all Saintes in heauen, I would liue more strictlie, for feare of Hell. What coulde Adam haue done in his Paradise before his fall, without a woman: or how could he haue rise againe after his fall, without a woman? Artificers are wont in their last workes to excell themselues,

yea, God when he had made all things, at the last made man as most perfect, thinking nothing could hee framed more excellent, yet after him he creatad a woman, the expresse Image of Eternitie, the liuelie picture of Nature, the ouelie Steele glasse for man to beholde his infirmities, by comparing them with womens perfections. Are they not more gentle, more wittie, more beautifull, than men? Are not men so bewitched with their qualities, that they be come mad for loue, and women so wise that they doe detest lust.

I am entered into so large a field, that I shall sooner want time than proofe, and so cloie you with varietie of phrases, that I feare me I am like to infect women with pride, which yet they haue not, and men with spite, which yet I would not. For as the horse if he knew his owne strength, were no wales to be bridled, or the Unicorne his owne vertue, were neuer to be caught: so women if they knew what excellencie were in them, I feare mee men should neuer winne them to their willes, or weane them from their minde.

Lucilla beganne to smile, saying: in faith Euphues, I would haue you staie there, for as the Sunne, when hee is at the highest, beginneth to goe downe: so when the praises of women are at the best, if you leaue not, they will begin to faile. But Euphues (beeing rapt with the sight of his Saint) aunswered, no, no, Lucilla. But whilest he was yet speaking, Ferardo entered, whome they all dutifullie welcommed home, who rounding Philautus in the eare, desired him to accompanie him immediatlie without farther pawsing, protesting that it should be as well for his preferment, as for his owne profite. Philautus consenting, Ferardo saide vnto his Daughter.

Lucilla, the vrgent affaires I haue in hand, will scarce suffer me to tarie with you one houre, yet my returne I hope will be so short, that my absence shall not

breede thy sorrowe: in the meane season I commit all things into thy custodie, wishing thée to vse thy accustomable curtesie. And séeing I must take Philautus with me, I will be so boldto craue you Gentleman (his friend) to supplie his roome, desiring you to take this hastie warning for a heartie welcome, and soto spend this time of mine absence in honest mirth. And thus I leaue you.

Philautus knewe well the cause of his sodaine departure, which was to redéeme certaine Landes that were morgaged in his Fathers time, to the vse of Ferardo, who on that condition, had before time promised him his Daughter in marriage. But returne we to Euphues.

Euphues, was surprised with such incredible ioye at this straunge euent, that he had almost sounded, for séeing his corivall to be departed, and Ferardo to giue him so friendlie entertainmēt, doubted not in time to get the good wil of Lucilla. Whom finding in place conuenient without companie, with a bold courage and comlie iestrure, he began to assaie her in this sort.

Gentlewoman, my acquaintance being so little, I am afraide my credit will be lesse, for that they cōmonlie are soonest beléeued that are best beloued, and they lyked best, whome we haue knowne longest, neuerthelesse the noble minde suspecteth no guile without cause, neither condemneth anie without proofe: hauing therefore notise of your heroicall heart, I am the better perswaded of my good happe. So it is Lucilla, that comming to Naples but to fetch fire, as the by word is, not to make my place of abode, I haue found such flames that I can neither quench them with the water of frée will, neither coole them with wisdome. For as the Hop, the pole being neuer so high, groweth to the end, or as the drie Béech kindled at the root, neuer leueth vntill it come to the top:

or as one droppe of poiſon diſperſeth it ſelfe into euerie veine: ſo affection hauing caught holde of my hart, and the ſparkes of loue kindeled my Liuer, will ſodainlie, though ſecretlie, flame vppe into my head, and ſpread it ſelfe into euerie ſinnewe. It is your beautie (pardon my abrupt boldneſſe) Ladie, that hath taken euerie parte of me priſoner, and brought mee vnto this deepe diſtreſſe: but ſeeing women when one praiſeth them for their deſerts, deeme that hee flattereth them to obtaine his deſire, I am heere preſent to yeelde my ſelfe to ſuch triall, as your curteſie in this behalfe ſhall require. Yet will you commonlie obiect this to ſuch as ſerue you, and ſtarue to winne your good will, that hot loue is ſone cold: that the Bauin though it burne bright, is but a blaze: that ſcalding water if it ſtand a while, turneth almoſt to Ice: that Pepper, though it bee hotte in the mouth, is cold in the maw: that the faith of men, though it trie in their wordes, it freeſeth in their workes: which things (Lucilla) albeit they be ſufficient to reprooue the lightneſſe of ſome one, yet can they not conuince euerie one of lewdneſſe: neither ought the conſtancie of all, to be brought in queſtion thorow the ſubtiltie of a fewe. For although the Worme entereth almoſt into euerie woode, yet he eateth not the Cedar tree. Though the ſtone Cylindrus at euerie Thunder clappe, roule from the hill, yet the pure ſlicke ſtone mounteth at the noiſe: though the ruſt fret the hardeſt ſteele, yet doeth it not eate into the Emerauld: though Polypus chaunge his hiew, yet the Salamander keepeth his colour: though Proteus transforme himſelfe in euerie ſhape, yet Pigmalion retaineth his olde forme: though Aeneas were too fickle to Dido, yet Troylus was too faithfull to Creſsida: though others ſeeme counterfaite in their deedes, yet Lucilla perſwade your ſelfe, that Euphues will bee alwaies currant in his dealinges. But as the true golde is tried by the touch, and the pure Flint by the ſtroke of the yron: ſo

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the loiall heart of the faithful louer, is knowen by the triall of his Ladie: of the which triall (Lucilla) if you shall account Euphues worthie, assure your selfe he will be as readie to offer himselfe a Sacrifice for your sweete sake, as your selfe shall bee willing to imploie him in your seruice. Neither doth he desire to be trusted any waie, vntil he shall be tried euerie waie: neither doth he craue credit at the first, but a good countenance, till time his desire shal be made manifest by his deserts. Thus not blinded by light affection, but dazeled with your rare perfection, and boldned by your exceedingcurtesie: I haue vnfolded mine entire loue, desiring you, hauing so good leasure, to giue so friendlie answere, as I may receiue comfort, and you commendation.

Lucilla although she were content to heare this desired discourse, yet did shee seeme to bee somewhat displeased. And trulie I know not whether it be peculiar to that sexe to dissemble with those whome they most desire, or whether by craft they haue learned outwardlie to loath that, which inwardlie they most loue: yet wifelie did shee cast this in her head, that if she shoulde yeelde at the first assault, he would think her a light huswife: if she should reiect him scornefullie, a verie haggard: minding therefore that he should neither take holde of her promise, neyther vnkindnesse of her precisenesse, shee fedde him indifferentlie, with hope and dispaire, reason and affection, life and death. Yet in the end arguing wittilie vppon certaine questions, they fell to such agreement, as poore Philautus would not haue agreed vntoif he had bene present, yet alwaies keeping her bodie vndefiled. And thus she replied.

GEntleman, as you may suspect me of idlenesse in giuing eare to your talke, so may you conuince mee of lightnesse in answing such toies: certes as you haue made mine eares glowe at the rehearsall of your loue, so

haue you galled my heart with the remembraunce of your follie. Though you came to Naples as a straunger, yet were you welcome to my fathers house as a friend: And can you then so much transgresse the bondes of honour (I will not say of honestie) as to solicite a sute more sharpe to me than death? I haue hetherto God be thanked liued without suspition of lewdnesse, and shal I now incurre the daunger of sensuall libertie? What hope can you haue to obtaine my loue, seeing yet I coulde neuer afforde you a good looke? Doe you therefore thinke me easilie entised to the bent of your bow, because I was easilie entreated to listen to your late discourse? Or seeing me (as finelie you glose) to excell all other in beautie, did yee deeme that I could exceede all other in beastlinesse? But yet I am not angrie Euphues, but in an agonie: For who is she that will fret or fume with one that loueth her, if this loue to delude me, be not dissembled. It is that which causeth me most to feare, not that my beautie is vnknowen to my selfe; but that commonlie we poore wenches are deluded through light beleefe, and ye men are naturallie enclined craftelie to lead your life. When the Foxe preacheth, the Geese perish. The crocodile shrowdeth greatest treason vnder most pitifull teares: in a kissing mouth there lieth a gauling minde. You haue made so large profer of your seruice, and so faire promises of fidelitie, that were I not ouer charie of mine honestie, you would inuegle me to shake handes with chastitie. But certes I will either lead a virgins life in earth, (though I lead Apes in hell) or else follow thee rather than thy gifts: yet am I neither so precise to refuse thy profer, neither so peeuish to disdaine thy good will: so excellent alwaies are the gifts which are made acceptable by the vertue of the giuer. I did at the first enterance discerne thy loue, but yet dissemble it. Thy wanton glaunces, thy scalding sighs, thy louing signes, caused me to blush for shame, and looke wanne for feare, least they should

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be perceiued of auie. These subtill shiftes, these painted practises (if it were to be wonne) should soone weane mee from the teate of Vesta, to the toies of Venus. Besides this, thy comlie grace, thy rare qualities, thy exquisite perfectiō, were able to moue a mind halfe mortified to transgresse the bands of maidenlie modestie. But God shielde Lucilla, that thou shouldest be so carelesse of thine honour, as to commit the state thereof to a stranger. Learne thou by me Euphues, to despise those things that be amiable, to forgoe delightfull practises, beleeue me it is pietie to abstaine from pleasure.

Thou art not the first that hath solicited this suite, but the first that goeth about to seduce me, neither discernest thou more than other, but darest more than auie, neither hast thou more arte to discouer thy meaning, but more heart to open thy minde. But thou preferrest mee before thy lands, thy liuings, thy life thou offerest thy selfe a sacrifice for my securitie, thou proferest me the whole & onelie soueraigntie of thy seruice: Trulie I were verie cruel and hard hearted if I should not loue thee: hard hearted albeit I am not, but trulie loue thee I cannot, whō I doubt to be my louer.

Moreouer, I haue not bene vsed to the Court of Cupide, wherein there be more flights than there be Hares in Athon, than Bees in Hybla, than stars in heauen. Besides this, the common people heere in Naples, are not onelie both verie suspitious of other mens matters and manners, but also verie iealous ouer other mens children and maidens, either therefore dissemble thy fancie, or desist from thy follie.

But why shouldest thou desist from the one, seeing thou canst cunninglie dissemble the other. My Father is now gone to Venice, and as I am vncertaine of his retourne, so am I not priuie to the cause of his trauaile: But yet hee is so from hence, that hee seeth me in his absence. Knowest thou not Euphues, that kings haue long armes,

and Rulers large reachers: neither let this comfort thee, that at his departure he deputed thee in Philautus place. Although my face causeth him to mistrust my loialtie, yet my faith enforceth him to giue me this libertie: though he be suspitious of my faire hiew, yet is he secure of my firme honestie.

But alasse Euphues, what truth can there be found in a trauailer? what trust in a straunger? whose wordes and bodies both watch but for a winde, whose feete are euer fleeting, whose faith plighted on the shoare is tourned to periurie, when they hoist Saile. Who more traiterous to Phillis than Demophoon? yet he a trauailer. Who more periured to Dido than Aeneas? and he a straunger: both these Rulers, both they Caitiffes. Who more false to Ariadne than Theseus? yet he a sailer. Who more fickle to Medea than Iason? yet he a starter: both these daughters to great Princes, both they vnfaithfull of their promises. Is it then like that Euphues will be faithfull to Lucilla, being in Naples but a sojourner? I haue not yet forgotten the inueiline, (I cannot otherwise tearme it) which thou madest against beautie, saying: it was a deceitfull baite with a deadlie hooke, and a sweete poison in a painted pot. Canst thou then be so vnwise to swallow the baite which will breede thy bane? To swill the drink that will expire thy date? To desire the wight that will worke thy death? But it may be that with the Scorpion thou canst feede on the earth, or with the Quaile and Robucke, be fat with poison: or with beautie liue in all brauerie. I feare me thou hast the stone Cõtineus about thee, which is named of the contrarie, that though thou pretend faith in thy wordes, thou deuisest fraud in thy heart: and though thou seeme to preferre loue, thou art inflamed with lust. And what for that? Though thou haue eaten the seedes of Racket which breede incontinencie, yet haue I chewed the leafe Cresse, which maintaineth modestie.

Though

Though thou beare in thy bosome the heard Anax, moſt noyſome to virginitie, yet haue I the ſtone that groweth in the mount Tmolus, the ſupholder of chaſtitie. You may Gentlemen account me for a ſelde Prophet, thus haſtelie to deuine of your diſpoſition: pardon mée Euphues, if in loue I caſt beyond the Mone, which bringeth vs women to endleſſe moane. Although I my ſelfe were neuer burnt whereby I ſhould dread the fire, yet the ſcorching of others in the flames of fancie, warneth me to beware: Though as yet I neuer tried any faythleſſe, whereby I ſhould be fearefull, yet haue I read of manie that haue been periured, which cauſeth mée to bée carefull: though I am able to conuince none by proofe, yet am I enforced to ſuſpect one vpon probabilities. Alaſſe, we ſillie ſoules which haue neither wit to decypher the wiles of men, nor wiſedome to diſſemble our affectiõ, neither craft to traine in young louers, neither courage to withſtand their incounters, neither diſcretion to diſcerne their doubling, neither hard hearts to reiect their complaints: we I ſay, are ſoone entiſed, being by nature ſimple, and eaſilie intangled, being apt to receiue the impreſſion of loue.

But alaſſe it is both common and lamentable, to behold ſimplicitie intrapped in ſubtiltie, & thoſe that haue moſt might to be infected with moſt malice. The ſpider weauoth the fine web to hang the flie, ỳ wolfe weareth a faire face to deuoure the lambe, the Merlin ſtriketh at the Partridge, the Eagle often ſnappeth at ỳ Flie: men are alwaies laying baites for women, which are ỳ weaker veſſells: but as yet I could neuer heare man by ſuch ſnares to entrap man: For true it is that mẽ themſelues haue by vſe obſerued, that it muſt be a hard winter whẽ one Wolfe eateth another.

I haue reade, that the Bull being tied to the Figge tree, loſeth his ſtrength, that the whole heard of Deere ſtand at the gaze if they ſmell a Iweete Apple: that the

Dolphin by the ſounde of Muſicke, is brought to the ſhoare. And then no meruaile it is, that if the fierce Bull bée tamed with the Figge trée, if that women being as weake as chéepe, be ouercome with a Figge: if the wilde Déere be caught with an Apple, that the tame Damoſell is wonne with a bloſſome: if the fléete Dolphin bée allured with harmonie, that women be entangled with the melodie of mens ſpeech, faire promiſes, and ſolempne proteſtations. But follie it were for mée to marke their miſchiefes, ſith I am neither able, neyther they willing to amend their manners: it becommeth me rather to ſhew what our ſexe ſhould do, than to open what yours doth.

And ſeeing I cannot by reaſon reſtraine your importunate ſute, I will by rigour done on my ſelfe cauſe you to refrain the meanes. I would to God Ferardo were in this point like to Lyſander, which would not ſuffer his Daughters to weare gorgeous apparel, ſaying it would rather make them common than comly. I would it were in Naples a Law, which was a cuſtome in Aegypt, that women ſhould alwaies goe bare ſote, to the intent they might kéepe themſelues alwaies at home, ý they ſhould be euer like to the Snaile, which hath euer his houſe on his head. I meane ſo to mortifie my ſelfe, that in ſtéede of Silkes, I will weare Sackcloth: for Owches and Bracelets, Léere & Caddis: for the Lute, vſe the Diſtaffe: for the Pen, the Néedle: for Louers Sonets, Dauids Pſalmes.

But yet I am not ſo ſenceleſſe, altogether to reiect your ſeruice: which if I were certainlye aſſured to procéede of a ſimple minde, it ſhoulde not receiue ſo ſimple a reward. And what greater triall ſhall I haue of thy ſimplicitie and truth, than thine owne requeſt, which deſireth a triall. I, but in the coldeſt Flint there is hot fire, the Bée that hath Hony in her mouth, hath a ſting in her taile: the Trée that beareth the ſweeteſt fruite, hath a

ſower

ſower ſappe: yea, the wordes of men, though they ſéeme ſmoth as Oile, yet their harts are as crooked as the ſtalk of Iuie, I would not Euphues that thou ſhouldeſt condemne me of rigour, in that I ſéeke to aſſwage thy follie by reaſon: but take this by the waie, that although as yet I am diſpoſed to like of none, yet whenſoeuer I ſhal loue anie, I will not forget thée: in the meane ſeaſon account me thy friend, for thy foe I will neuer be.

Euphues was brought into a great quandarie, and as it were a colde ſhéeuering, to heare this new kind of kindneſſe: ſuch ſweete meat, ſuch ſower ſauce, ſuch faire wordes, ſuch faint promiſes: ſuch hot loue, ſuch colde deſire: ſuch certaine hope, ſuch ſodaine change: and ſtood like one that had looked on Meduſaes head, and ſo had bene turned into a ſtone.

Lucilla ſéeing him in this pittifull plight, and fearing hée woulde take ſtande if the Lure were not caſt out, toke him by the hande, and wringing him ſoftlie, with a ſmiling countenaunce beganne thus to comfort him.

Mée thinkes Euphues chaunging ſo your colour vpon the ſodaine, you will ſome chaunge your coppie: is your minde on your meate: a pennie for your thought.

Miſtres (quoth he) if you woulde buye all my thoughtes at that price, I ſhould neuer be wearie of thinking, but ſéeing it is ſo deare, reade it and take it for nothing.

It ſéemes to me (ſaid ſhe) that you are in ſome browne ſtudie what colours you might beſt weare for your Ladie.

Indéede Lucilla you tenell ſhrewdlie at my thought, by the aime of your owne imagination, for you haue giuen vnto me a true louers knot wrought of chaungeable Silke, and you déeme that I am deuiſing howe I might haue my coulours chaungeable alſo, that they might agrée: But let this with ſuch toies and deuiſes paſſe, if it

pleaſe yõ to command me anie ſeruice, I am here ready to attend your pleaſure. No ſeruis Euphues, but ỹ yon kepe ſilence vntill I haue vttered my minde: and ſecrecie when I haue vnfolded my meaning.

If I ſhould offend in the one I were to bold, if in the other to beaſtlie.

Well then Euphues (ſayd ſhe) ſo it is, that for the hope that I conceiue of thy loialtie, and the hapie ſucceſſe that is like to enſue of this our loue, I am content to yelde the the place in my heart which thou deſireſt and deſerueſt aboue all other, which conſent in me if it may anie waies breede thy contentation, ſure I am that it will euerie waie worke my comfort. But as either thou tendereſt mine honour or thine owne ſafetie, vſe ſuch ſecrecie in this matter, that my Father haue no inkling hereof before I haue framed his mind fit for our purpoſe. And though women haue ſmall force to ouercome men by reaſon, yet haue they fortune to vnderminde them by pollicie. The ſoft droppes of raine pearce the hard Marble, many ſtrokes ouerthrow the talleſt Oake, a fillie woman in time may make ſuch a breach in a mãs heart, as her teares may enter without reſiſtaunce: then doubt not but I will ſo vnderminde mine olde Father, as quickly I will inioy my new friend. Tuſh Philautus, was liked for faſhon ſake, but neuer loued for fancie ſake: and this I vow by the faith of a virgin, & by the loue I beare the (for greater bands to confirme my vowe I haue not) that my father ſhal ſooner martir me in the fire, than marrie me to Philautus.

No, no, Euphues, thou onelie haſt wonne me by loue, and ſhalt onely weare me by law, I force not Philautus his furie, ſo I may haue Euphues his friendſhip. Neither will I prefer his poſſeſſions before thy perſon, neither eſteeme better of his lands than of thy loue. Ferardo ſhall ſooner diſherit me of my patrimonie, than diſhonor me in breaking my promiſe.

It

It is not his great Reuenus, but thy good manners, that shall mak my marriage. In token of which my sincere affection, I giue thée my hand in pawne, and my heart for euer to be thy Lucilla. Vnto whom Euphues answered in this manner.

If my tongue were able to vtter the toyes that my heart hath conceiued, I feare me though I be well beloued, yet I should hardlie be beléeued. Ah my Lucilla, how much am I bound to thée which preferrest mine vnworthienesse, before thy Fathers wrath: my happinesse, before thine owne misfortune: my loue, before thine own life? How might I excell thée in curtesie, whome no mortall creature can excéede in constancie? I finde it nowe for a setled truth, which earst I accounted for a vaine talke, that the purple die will neuer staine, that the pure Ciuet will neuer lose his sauour, that the gréene Laurell will neuer chaunge his colour, that beautie can neuer be blotted with discurtesie. As touching secrecie in this behalfe, assure your selfe, that I will not so much as tell it to my selfe. Commaund Euphues to runne, to ride, to vnder take anie exploit be it neuer so daungerous, to hazard himselfe in any enterprise, be it neuer so desperate. As they were thus pleasantlie conferring the one with the other, Liuia (whome Euphues made his stale) entered into the Parlour, vnto whom Lucilla spake in these tearmes.

Doest thou not laugh Liuia, to sée my Ghostlie Father kéepe me héere so long at shrift? Trulie (answered Liuia) me thinkes that you smile at some pleasaunt shift, either he is slowe in enquiring of your faults, or you slack in answering his questions: and thus being supper time, they all sat downe, Lucilla well pleased, no man better content than Euphues, who after his repast, hauing no opportunitie to confer with his loue, had smal lust to continue with the Gentlewomen anie longer, séeing therefore he could frame no meanes to worke his

delight he coined an errant to hasten his departure, promising the next morning to trouble them againe, as a guest more bolde than welcome, although in deede he thought himselfe to be better welcome, in saying that hee would come.

But as Ferardo went in post, so he returned in hast, having concluded with Philautus, that the marriage shuld immediatelie be consummated, which wrought such a content in Philautus, that he was almost in an extasie, thorough ỹ extremitie of his passions: such is the fulnesse & force of pleasure, that there is nothing so daungerous as the fruition, yet knowing that delaies bring daungers, although he nothing doubted of Lucilla, whom he loued, yet feared he the fickelenesse of olde men, which is alwaies to be mistrusted.

Hee urged therefore Ferardo to breake with his Daughter, who being willing to haue the matth made, was content incontinentlie to procure the meanes: finding therefore his Daughter at leasure, and having knowledge of her former Loue, spake to her as followeth.

Deere Daughter, as thou hast long time lived a maiden, so now thou must learne to be a Mother, and as I haue bene carefull to bring thee vp a Virginne, so am I nowe desirous to make thee a Wife. Neither ought I in this matter to vse anie perswasions, for that Maidens commonlie nowe a dayes are no sooner borne, but they beginne to bride it, neither to offer anie greate portions, for that thou knowest thou shalt inherite all my possessions. Mine onelie care hath bene hitherto, to match thee with such a one, as shoulde be of good wealth able to maintaine thee: of great Worshippe, able to compare with thee in birth: of honest conditions, to deserue thy loue, and an Italian borne, to enioy my landes. At the last, I haue found one answerable to my desire, a Gentleman of greate reuenues, of a noble progenie, of

honest

honest behaviour, of comly personage, borne and brought vp in Naples, Philautus (thy friend as I gesse) thy husbãd Lucilla, if thou like it: neither canst thou dislike him, who wanteth nothing that should cause thy liking, neither hath any thing that should bréede thy loathing.

And surely I reioyce the more, that thou shalt be linked to him in marriage, whõ thou hast loued as I heare being a maiden, neither can there any iarres kindle betwéene them, where the minds be so vnited, neither any iealousie arise, wher loue hath so long béen setled. Therefore Lucilla, to the ende the desire of either of you may now bée accomplished to the delight of you both, I am héere come to finish the contract by giuing handes, which you haue already begunne betwéene your selues in ioyning of hearts, that as God doth witnesse ẏ one by your consciences, so the worlde may testifie the other by your conuersations. And therefore Lucilla, make such aunswere to my request, as may like me and satisfie thy friende.

Lucilla abashed with this sodaine spéech of her Father, yet boldned by the loue of her friend, with a comly bashfulnesse, answered him in this manner.

Reuerend Sir, the swéetnesse that I haue found in the vndefiled state of Virginitie, causeth me to loathe the sower sawce which is mixed with Matrimonie, and the quiet life which I haue tried béeing a Maiden, maketh mée to shunne the cares that are alwaies incident to a Mother, neyther am I so wedded to the worlde, that I should be mooued with great possessions, neither so bewitched with wantonnesse, that I shoulde bée entised with any mans proportion, neither if I were so disposed, woulde I be so proude, to desire one of noble Progenie, or so precise, to choose one onely in mine owne Countrie: for that commonly these thinges happen alwaies to the contrarie. Doe wée not sée the Noble to match with the base, the rich with the poore, the Italian ot-

tentunes

sentimes with the Portingale? As Loue knoweth no lawes, so it regardeth no conditions: as the louer maketh no pause where he liketh, so he maketh no conscience of these idle ceremonies. In that Philautus is the man that threatneth such kindnesse at my handes, and such curtesie at yours, that he should account me his wife before he woe me, certaine he is like to make his reckoning twice, because he reckoneth without his Hostesse. And in this Philautus woulde either shewe himselfe of greate wisedome to perswade, or me of great lightnesse to be allured: although the Load-stone draweth yron, yet it cannot moue golde: though the Jet gather vp the straw, yet can it not take vp the pure steele. Although Philautus thinke himselfe of vertue sufficient to winne his louer, yet shall he not obtaine Lucilla. I cannot but smile to heare that a marriage should be solemnized, where neuer was anie mention of assuring, and that the wooing should be a day after the wedding.

Certes if when I looked merily on Philautus, he deemed it in the way of marriage, or if seeing me disposed to iest, he tooke me in good earnest: then sure he might gather some presumption of my loue, but no promise. But me think, it is good reason, that I should be at mine own brideall: and not giuen in the Church before I knowe the Bridegroome. Therefore deere Father, in mine opinion, as there can be no bargain, where both be not agreed, neither any Indentures sealed, where the one will not consent, so can there be no contract, where both bee not content: no banes asked lawfully, where one of the parties forbiddeth them: no marriage made, wher no match was meant. But I will hereafter frame my selfe to bee coie, seeing I am claimed for a wife, because I haue beene curteous: and giue my selfe to melancholie, seeing I am accounted wonne, in that I haue been merry. And if euerie Gentleman be made of the mettal that Philautus is, then I feare I shall be challenged of as many as I haue

vsed

vsed to companie with, and be a common wife to all those that haue commonlie resorted hether.

My dutie therefore euer referued, I béere on my knées forsweare Philautus for my Husband, although I accept him for my friend, and séeing I shall hardlie bee induced euer to match with anie, I beséech you, if by your fatherlie loue I shall bée compelled, that I maye match with such a one, as both I may loue, and you may like.

Ferardo béeing a graue and wise Gentleman, although he were thoroughlie angrie, yet he dissembled his furie, to the ende that he might by craft discouer her fancie; and whispering Philautus in his eare (who stands as though he had a flea in his eare,) desired him to kéepe silence, untill he had vnderminded her by subtiltie, which Philautus hauing graunted, Ferardo began to sift his Daughter with this deuice.

Lucilla, thy colour sheweth thée to be in a great choler, and thy hot words bewraie thy heauie wrath, but be patient, séeing all my talke was onelie to trie thée; I am neither so vnnaturall to wrest thée against thine owne will, neither so malitious to wedde thée to anie against thine owne liking: for well I knowe what iarres, what ielousie, what strife, what stormes ensue, where the match is made rather by compulsion of the Parents, then by the consent of the parties: neither doe I like thée the lesse, in that thou likest Philautus so little, neither can Philautus loue thée the worse, in that thou louest thy selfe so well, wishing thée rather to stand to thy chaunce, than to the choice of anie other. But this griueth mée most; that thou art almost vowed to the vaine order of the vestall Virgins, despising, or at the least not desiring, the sacred bondes of Iuno her bedde. If thy Mother had bene of that minde when she was a maiden, thou haddest not now bene borne to be of this minde, to bée a Virgin. Waie with thy selfe, what slender profit they bring

to the Common weale, what slight pleasure to themselues, what great griefe to their parents, which ioy most in their offspring, and desire most to inioye the noble and blessed name of Graund father. Thou knowest that the tallest Ash is cut downe for Fuell, for it beareth no fruite, that the Cowe that giues no milke, is brought to the slaughter: that the Drone that gathereth no Honie is contemned: that the woman that maketh her selfe barren by not marrying, is accounted among the Grecian Ladies worse than a carrion, as Homere reporteth.

Therefore Lucilla, it thou haue anie care to be a comfort to my hoarie haires, or a commoditie to the Common weale, frame thy selfe to that Honourable estate of Matrimonie, which was sanctified in Paradise, allowed of the Patriarches, hallowed of the olde Prophets, and commended of all persons. If thou like anie, bée not ashamed to tell it me, which one lie am to exhort thée, yea, and as much as in mée lyeth, to commaund thée to loue one. If he be base, thy blood shall make him noble: If beggerlie, thy goods shall make him wealthie: If a stranger, thy fréedome shall enfranchise him: If he be young, hée is the more fitter to be thy Phéere: If hée be olde, the lyker to thine aged Father. For I had rather thou shouldest lead a life to thine owne lyking in earthe, than to thy greate torments lead Apes in Hell. Be bolde therefor to make me partner of thy desire, which will be pertaker of thy disease: yea, and a furtherer of thy delightes, as farre as either my friends, or my lands, or my life will stretch.

Lucilla perceiuing the drifte of the olde Fox her Father, waied with her selfe what was best to be done: at the last, not waying her Fathers ill will, but encouraged by loue, shaped him an ans were which pleased Ferardo but a little, and pinched Philautus on the persons side, on this manner.

Déere

Deere Father Ferardo, although I see the baite you laie to catch me, yet I am content to swallow the hooke, neither are you more desirous to take mee napping, than I willing to confesse my meaning. So it is, that loue hath as well inueigled me as others, which make it as strange as I. Neither doe I loue him so meanelie that I should be ashamed of his name, neither is his personage so meane, that I should loue him shamefullie. It is Euphues that latlie ariued heere at Naples, that hath battered the bulwarke of my breast, and shall shortlie enter as conquerour into my bosome. What his wealth is, I neither know it, nor waie it: what his wit is, all Naples doth know it and wonder at it: neither haue I bene curious to enquire of his progenitours, for that I knowe so noble a minde could take no originall but from a noble man: for as no Bird can looke against the Sun, but those that be bred of the Eagle, neither any hawke soare so high as the brood of the Hobbie, so no wight can haue such excellent qualities, except he descend of a noble race, neither be of so high capacitie, vnlesse he be of a high progenie. And I hope Philautus will not be my foe, seeing I haue chosen his deere friend, neither you father be displeased in ye Philautus is displaced. You neede not muse that I should so sodainlie be entangled: Loue giues no reason of choice, neither will it suffer anie repulse. Myrrha was enamoured of her naturall Father, Biblis of her Brother, Phædra of her sonne in lawe. If Nature can no waie resist the furie of affection, how should it be staied by wisedome?

Ferardo interrupting her in the middle of her discourse, although he were moued with inward grudge, yet hee wiselie repressed his anger, knowing that sharpe wordes would but sharpen her froward will, and thus answered her briefle.

Lucilla, as I am not presentlie to graunt my good will, so meane I not to reprehend thy choice, yet wisdome

 willeth

willeth me to pause, vntill I haue called (what may happen) to my remembrance, and warneth thée to bée circumspect, least thy rash conceite bring a sharpe repenstaunce. As for you Philautus, I would not haue you despaire, seeing that a woman doth oftentimes chaunge her desire. Unto whome Philautus in few wordes made aunswere.

Certainly Ferardo, I take the lesse griefe, in that I sée her so greedie after Euphues, and by so much the more I am content to leaue my sute, by how much the more shée seemeth to disdaine my seruice: but as for hope, because I would not by anie meanes tast one dramme therof, I will abiure all places of her abode, and loath her companie, whose countenaunce I haue so much loued: as for Euphues, and there staying his speech, hée flang out of the doores, and repairing to his lodging, vttered these wordes.

Ah most dissembling wretch Euphues, O counterfaite companion, couldest thou vnder the shewe of a stedfast friend, cloake the mallice of a mortall foe? Vnder the coulour of simplicitie, shrowde the Image of deceite? Is thy Liuia, tourned vnto my Lucilla? thy loue to my louer: thy deuotion to my Saint? Is this the curtesie of Athens, the cauelling of Schollers, the craft of Grecians? Couldest thou not remember Philautus, that Greece is neuer without some wilie Vlysses, neuer voide of some Synon, neuer to seeke of some deceitfull shifter? Is it not commonlie saide of Grecians, that craft commeth to them by kinde, that they learne to deceiue in their cradle? Why then did his pretended curtesie, bewitch thée with such credulitie? Shal my good wil be the cause of his ill will? Because I was content to be his friend, thought he me meete to be made his foole?

I see now that as the Fish Scolopidus in the cloud Araris, at the waxing of the Moone is as white as the driuen Snowe, and at the wayning, as blacke as the burnt

coale:

coale: ſo Euphues which at the firſt encreaſing of our familiaritie was very zealous, is now at ẏ laſt caſt become moſt faithleſſe.

But why rather exclaime I not againſt Lucilla, whoſe wanton lookes cauſed Euphues to violate his plighted faith? Ah wretched wench, canſt thou be ſo light of loue, as to chaunge with euerie winde? ſo vnconſtant, as to preferre a newe louer before an olde friend? Ah well I wot that a new Broome ſweepeth cleane, and a new garment maketh thée leaue off the olde, though it bée fitter, and new Wine cauſeth thée to forſake ẏ olde, though it bée better: much like to the men in the Iſlande Scyrum, who pull vp the olde trées when they ſée ẏ young begin to ſpring, and not vnlyke vnto the widow of Lesbos, which chaunged all her olde Golde for new Glaſſe: Haue I ſerued thée three yéeres faithfullie, and am I ſerued ſo vnkindlie? Shall the fruite of my deſire be tourned to diſdaine? But vnleſſe Euphues hadde intrigled thée, thou hadſt yet bene conſtant: yea but if Euphues had not ſéene thée willing to be woonne, he would neuer haue wooed thée: but had not Euphues entiled thée with faire woords thou wouldeſt neuer haue loued him: but hadſt not thou giuen him faire lookes, he would neuer haue liked thée: I but Euphues gaue the onſet: I but Lucilla gaue the occaſion: I but Euphues firſt bralde his minde: I, but Lucilla firſt bewrayed her meaning. Muſh why goe I about to excuſe anie of them, ſeeing I haue iuſt cauſe to accuſe them both. Neither ought I to diſpute which of thé hath profered me the greateſt villanie, ſith that either of them hath committed periurie. Yet although they haue found me dull in perceiuing their falſehode, they ſhall not finde me ſlacke in reuenging their follie. As for Lucilla, ſeeing I meane altogether to forget her, I meane alſo to forgiue her, ſtill in ſeeking meanes to be reuenged, mine olde deſire be renued.

Philautus hauing thus diſcourſed with himſelfe, be-

began to write to Euphues as followeth.

ALthough hetherto Euphues I haue shrined thée in my heart as a trustie friend, I will shun thée héereafter as a trothlesse foe: and although I cannot sée in thée lesse wit than I was wont, yet doe I finde lesse honeistie. I perceiue at the last (although being deceiued it be to late) that Pus ke though it be swéete in the smel, is sower in the smacke: that the leafe of the Ceder trée, though it be faire to be séene, yet the sirup depriueth sight: that friendship though it be plighted by shaking of the hande, yet it is shaken off by fraude of the heart. But thou hast not muh to boast of, for as thou hast wonne a fickle Ladie, so hast thou lost a faithfull friend.

How canst thou be secure of her constancie, when thou hast had such triall of her lightnesse? How canst thou assure thy selfe that she will be faithfull to thée, which hath ben faithlesse to me? Ah Euphues, let not thy credulitie be an occasiō for thée héereafter to practise ẏ like crueltie. Remember this, that yet there hath neuer ben anie faithlesse to his friend, that hath not also bene fruitlesse to his God. But I waie the trecherie the lesse, in that it commeth from a Grecian, in whom is no truth. Though I be too weak to wrastle for a reuenge, yet God, who permitteth no guile to be guiltlesse, will shortlie requite this iniurie: though Philautus haue no pollicie to vndermine thée, yet thine owne practises shall be sufficient to ouerthrow thée.

Couldest thou Euphues for the loue of a fruitlesse pleasure, violate the leauge of faithfull friendshippe? Didst thou waie more the entising lookes of a lewde Wench, than the entire loue of a loiall friend? If thou diddest determine with thy selfe at the first to be false, why diddest thou swéare to be true? If to be true, why art thou false? If thou wast minded both falselie and forgedlie to deceiue me, why diddest thou flatter & dissemble with me at the

first?

firſt? If to loue me, why doſt thou ſlinch at the laſt? If the arched bandes of amitie did delight thée, why diddſt thou breake them? If diſlike thée, why didſt thou praiſe them? Doeſt thou not know that a perfect friend ſhould be like the Glaze-worme, which ſhineth moſt bright in the dark, or like the pure Frankenſence, which ſmelleth moſt ſweete when it is in the fire? or at the leaſt not vnlike to the damaſke Roſe, which is ſweéter in the Still, than on the ſtalke? But thou Euphues, doeſt rather reſemble the Swallow, which in the Summer creépeth vnder the eues of euerie houſe, and in the Winter leaueth nothing but durt behinde her: or the Humble Bée, which hauing ſucked Honie out of the faire flowre doeth leaue it, and loath it: or the Spider which in the fineſt web doth hang the faireſt Flie? Doſt thou thinke Euphues that thy craft in betraying me, ſhall anie whit coole my courage in reuenging thy villanie? that a Gentleman of Naples will put vp ſuch an iniuris at the handes of a Scholler? And if I doe, it is not for want of courage to maintaine my iuſt quarrell, but of will, which thinketh ſcorne to get ſo baſe a conqueſt. I knowe that Menelaus for his tenne yéeres warre, endured tenne yéeres woe, that after all his ſtrife he wanne but a ſtrumpet, that for all his trauayle, hée reduced (I cannot ſaie reclaimed) but a ſtraggeler: which was as much, in my iudgement, as to ſtriue for a broken Glaſſe, which is good for nothing: I wiſh thée rather Menelaus care, than my ſelfe is conqueſt, that thou being deluded by Lucilla, maiſt rather know what it is to be deceiued, than I hauing conquered thée, ſhould proue what it were to bring back a diſſembler.

Séeing therefore there can no greater reuenge light vpon thée, thē ý as thou haſt reaped where another hath ſowen, ſo another may threth ý which thou haſt reped: I wil pray ý thou maiſt be meaſured vnto with ý like meaſure that thou haſt meaſured vnto others: that is, as thou haſt thought it no conſcience to betraie mée, ſo others maye déeme

it

it no dishonestie to deceiue thee: that as Lucilla made it a light matter to forsweare her olde friend Philautus so she may make it a mocke to forsake her new phere Euphues. Which if it come to passe, as it is like by my compasse, then shalt thou see the troubles and feele the tormentes which thou hast already throwen into the hearts and eies of others.

Thus hoping shortlie to see thee as hopelesse, as my selfe is hapelesse, I wish my wish were as effectuallie ended, as it is heartelie wished for. And so I leaue thee.

Thine once Philautus.

Philautus dispatching a messenger with this Letter speedely to Euphues, went into the fieldes to walke there, either to digest his choler, or chew vpon his melancholie. But Euphues hauing read the contents, was wel content, setting his talke at naught, and answered his taunts in these gibing termes.

REmember Philautus, how valiauntlie Aiax boasted in the feates of armes, yet Vlisses bare awaie the armour: and it may be that though thou crake of thine owne courage, thou maiest easilie lose the conquest. Doest thou thinke Euphues such a dastard, that he is not able to withstand thy courage, or such a dullard that he cannot descrie thy craft? Alasse good soule, it fareth with thee as with the Hen, which when the Puttock hath caught her chicken beginneth to cackle, and thou hauing lost thy louer beginnest to prattle. Tush Philautus, I am in this point of Euripides his minde, who thinkes it lawfull for the desire of a kingedom to transgresse the bonds of honestie, and for the loue of a Ladie, to violate & breake the bonds of amitie.

The friendship betweene man and man, as it is common, so it is of course: betweene man and woman, as it

is

ẏ is seldome, so is it sincere, the one procéedeth of the similitude of manners, the other of the sinceritie of the heart: if thou haddest learned the first part of hawking, thou wouldest haue learned to haue held fast, or the first note of Descant, thou wouldest haue kept thy Sol, Fa, to thy selfe.

But thou canst blame me no more of follie, in leauing thée to loue Lucilla, than thou maist reproue him of foolishnesse, that hauing a Sparow in thy hande, letteth her goe to catch the Phesant, or him of vnskilfulnesse that séeth the Heron, leaueth to leuell his shot at the Stockdoue: or the woman of coynesse, that hauing a dead Rose in her bosome, throweth it away to gather the fresh Violet. Loue knoweth no lawes: Did not Iupiter transforme himselfe into the shape of Amphitrio, to imbrace Alcmæna? Into the forme of a Swan to inioye Læda? Into a Bull, to beguile Iò: Into a showre of gold to winne Danae: did not Neptune chaunge himselfe into a Heyfer, a Ramme, a Floud, a Dolphin, onelie for the loue of those he lusted after? Did not Appollo cõuert himselfe into a Shepheardе, into a Birde, into a Lyon, for the desire he had to heale his disease. If the Gods thought no scorne to become beasts to obtaine their best beloued, shall Euphues bée so nice in chaunging his coppie to gaine his Ladie? No, no, he that cannot dissemble in loue, is not worthie to liue. I am of this minde, that both might and mallice, deceit and trecherie, all periurie, anie impietie may lawfully be committed in loue, which is lawlesse.

In that thou arguest Lucilla of lightnesse, thy wyll hangs in the light of thy wit: Dost thou not know ẏ the weake stomacke if it be cloied with one diet doth soonest surfet? That the Clownes garlike cannot ease the courtiers disease so well as the pure Triacle, ẏ farre fet and déere bought is good for Ladies? That Euphues being a more daintie morsell than Philautus, ought better to bée

accepted. Loth Philautus set thy heart at rest, for thy hap willeth thee to giue ouer all hope both of my friendship, and her loue: as for reuenge, thou art not so able to lend a blow, as I to ward it, neither more ventrous to challenge the combat, then I valiant to answere ỹ quarrell. As Lucilla was caught by fraude, so shall she bee kept by force: and as thou wast to simple to espie my craft, so I thinke thou wilt be to weake to withstand my courage: if thy reuenge stand onely vpon thy wish, thou shalt neuer liue to see my woe, or to haue thy will, and so farewell.

Euphues.

This letter being dispatched, Euphues sent it, and Philautus reade it, who disdaining those proud tearmes, disdained also to answere them, being readie to ride with Ferardo.

Euphues hauing for a space absented himselfe from the house of Ferardo, because he was at home longer for to see Lucilla, which now opportunitie offered vnto him, Ferardo being gone againe to Venice with Philautus, but in his absence one Curio a Gentleman of Naples, of little wealth and lesse wit, haunted Lucilla her company, and so inchanted her, that Euphues was also cast off with Philautus, which thing being vnknowne to Euphues, caused him the sooner to make his repaire to the presence of his Loue, whom he finding in her muses, began pleasantlie to salute in this manner.

Mistresse Lucilla, although my long absence might breede your iust anger, (for that louers desire nothing so much as often meeting) yet I hope my presence will dissolue your choler (for that louers are some pleased, when of their wishes they be fully possessed.) My absence is the rather to be excused, in that your Father hath beene alwaies at home, whose frownes seemed to threaten my ill fortune, & my presence at this present the better to bee

accepted,

accepted, in that I haue made such spéedie repaire to your présence.

Unto whom Lucilla answered with this gleeke.

Trulie Euphues you haue miss the cushion, for I was neither angrie with your long absence, neither am I wel pleased at your présence, the one gaue me rather a god hope hereafter neuer to sée you, the other giueth me a greater occasion to abhorre you.

Euphues being nipped on the head, with a pale countenance, as though his soule had forsaken his bodie, replyed as followeth.

If this sodaine chaunge Lucilla, proceede of anie desert of mine, I am here not onelie to answere the fact, but also to make amends for my fault: if of anie new motion or minde to forsake your new friend, I am rather to lament your inconstancie than reuenge it: but I hope that such hotte loue cannot be so soone colde, neither such faith rewarded with such disdaine forgetfulnesse.

Lucilla not ashamed to confesse her follie, answered him with this frump.

Sir, whether your desert or my desire haue wrought this chaunge, it will boote you little to know, neither do I craue amends, neither feare a reuenge: as for feruent loue, you know there is no fire so hot, but it is quenched with water, neither affection so strong, but it is weakened with reason, let this suffice thee, that thou knowest I care not for thee.

In deede (saide Euphues) to knowe the cause of your alteration would bote me little, seeing the effect taketh such force. I haue heard that women either loue entierlie or hate deadlie, and seeing you haue put me out of doubt of the one, I must needes perswade my selfe of the other.

This chaunge will cause Philautus to laughe me to

scorne, I doubt thy lightnesse in tourning so often. Such was the hope that I conceiued of thy constancie, that I spared not in all places to blaze thy loyaltie, but nowe my rash conceite wil proue me a liar, and thee a light huswife.

Nay (saide Lucilla) now shalt thou not laugh Philautus to scorne, seeing you haue dronke both of one cupp: in miserie Euphues, it is great comfort to haue a companion. I doubt not but that you will both conspire against mee to worke some mischiefe, although I nothing feare your malice: whosoeuer accounteth thee a liar for prailing mee, may also deeme you a lecher for beeing enamoured of mee: and whosoeuer iudgeth mee light in forsaking of you, may thinke thee as leude in louing of mee: for thou that thoughtest it lawfull to deceiue thy friend, must take no scorne to be deceiued of thy foe.

Then I perceiue Lucilla (saide hee) that I was made thy stale, & Philautus thy laughing stocke: whose friendship (I must confesse in deed) I haue refused to obtaine thy fauour: and sithens another hath won that we both haue lost, I am content for my part, neither ought I to be grieued, seeing thou art fickle.

Certes Euphues (saide Lucilla) you spend your winde in vaine, for your welcome is but small, and your cheere is like to be lesse, fancie giueth no reason of her chaunge, neither will be controlled for anie choice: this is therfore to warne you, that from hence forth you neuer solicite this cute, neither offer anie way your seruice: I haue chosen one (I must needes confesse) neither to be compared to Philautus in wealth, nor to thee in wit, neither in birth to the worst of you both: I thinke God gaue it mee for a iust plague in renouncing Philautus and chusing thee, and sithence I am an ensample to all women of lightnesse, I am like also to be a myrror to all them of vnhappinesse, which ill lucke I must take, by so much the more patiently, by how much I more I acknowledge my selfe

to

to haue deſerued it worthelie.

Well Lucilla,(anſwered Euphues) this cauſe breedeth my ſorrowe the more,in that it is ſo ſodaine, and by ſo much the more I lament it, by howe much the leſſe I looked not for it.In that my welcome is ſo colde,and my cheere ſo ſimple,it nothing toucheth me,ſeeing your furie is ſo hot,and my miſfortune ſo great,that I am neither willing to receiue it, nor you to beſtowe it. If tract of time,or want of triall, had cauſed this Metamorphoſis, my griefe had bene more tollerable, and your fleeting more excuſable,but comming in a moment, vndeſerued, vnlooked for, vnthought off,it increaſeth my ſorrowe,and thy ſhame.

Euphues(quoth ſhe) you make a long Harueſt for a little corne,and angle for the fiſh that is alreadie caught. Curio,yea, Curio is he that hath my loue at his pleaſure, and ſhall alſo haue my life at his commaundement, and although you deeme him vnworthie to inioye that,which earſt you accounted no wight worthie to embrace,yet ſeeing I eſteeme him more worth than anie, he is to be reputed as chiefe. The Moulſe cheriſheth him for her make, that hath or doth indure moſt trauaile for her ſake. Venus was content to take the blacke Smith with his pouldfoote. Cornelia heere in Naples, diſdained not to loue a rude Miller.

As for chaunging,dyd not Helen the pearle of Greece thy Countrie woman,firſt take Menelaus,then Theſeus, and laſt of all Paris? If brute beaſts giue vs enſamples, that thoſe are moſt to be liked, of whome wee are beſt beloued, or if the Princeſſe of beautie Venus, and her heires, Helene and Cornelia, ſhewe that our affection ſtandeth on our free will, then am I rather to be excuſed than accuſed. Therefore god Euphues bee as merrie as you may be,for time maye ſo turne, that once againe you may be.

Naie Lucilla(ſaide ſhe) my Harueſt ſhall ceaſe, ſeeing

others haue reaped my corne: as for angling for the fish that is already caught, that were but meere follie. But in my minde if you be a Fish, you are either an Eele, which as soone as one hath holde on her tale, will slippe out of his hande, or else a Mennowe, which will bee nibling at euerie bait, but neuer biting: but what fish soeuer you be, you haue made both mee and Philautus to (I wallowe a Gudgen.

If Curio bee the person, I would neither wish thee a greater plague, nor him a deadlier poison. I for my part thinke him worthie of thee, and thou vnworthie of him, for although he be in bodie deformed, in minde foolish, an innocent borne, a begger by misfortune, yet doth he deserue a better then thy selfe, whose corrupt manners hath stained thy beauenlie hiew, whose light behauiour hath dimmed the lights of thy beautie, whose vnconstant minde hath betraied the innocencie of so manie a Gentleman.

And in that you bring in the example of a beast to confirme your follie, you shew therein your beastlie disposition, which is readie to follow such beastlienesse. But Venus plaied false, and what for that? Seeing her lightnesse serued for an example, I would wish thou mightest trie her punishment for a reward, that being openlie take in an yron net, all the world might iudge whether thou be fish or flesh, and certes in my minde no angle will hold thee, it must be a net.

Cornelia loued a Miller, and thou a miser, can her folly excuse thy fault? Helen of Greece, my Countrie woman borne, but thine by profession, chaunged and rechaunged at her pleasure, I graunt. Shall the lewdnesse of others animate thee in thy lightnesse? Why then doest thou not haunt the Stewes, because Lais frequented them? Why doest thou not loue a Bull, seeing Pasiphae loued one? Why art thou not enamoured of thy Father, knowing that Myrrha was so incensed?

These

These are set downe, that we viewing their inconstancie, should flie the like impudencie, not followe the like excesse, neither can they excuse thée of any inconstancie. Perrie I will be as I may, but if I may hereafter as thou meanest, I will not, and therefore farewell Lucilla, the most inconstant that euer was nursed in Naples, farewell Naples, the most cursed towne in all Italie, and women all farewell.

Euphues hauing thus giuen her his last farewell, yet being solitarie, began a fresh to recount his sorrow in this manner.

Ah Euphues, into what misfortune art thou brought? In what sodaine miserie art thou wrapped? It is like to fare with thée as with the Eagle, which dieth neither for age, nor with sickneſſe, but with famine: for although thy stomacke hunger, yet thy heart will not suffer thée to eate. And why shouldest thou torment thy selfe for one, in whom is neither faith nor fruencie? O counterfaite loue of women, Oh inconstant Sex. I haue lost Philautus, I haue lost Lucilla: I haue lost that which I shall hardlie finde againe, a faithfull friend. Ah foolish Euphues, why didst thou leaue Athens the nurse of wisedome, to inhabite Naples the nourisher of wantonneſſe. Had it not béen better for thée to haue eaten salt with the Philosophers in Greece, than Sugar with the Courtiers of Italie?

But beholde the course of youth which alwaies inclineth to pleasure, I forsooke mine olde companions to search for newe friendes: I reiected the graue and fatherlie counsaile of Eubulus, to followe the brainesicke humour of mine owne will. I addicted my selfe wholie to the seruice of women, to spende my life in the lappes of Ladies, my landes in maintenance of brauerie, my wit in the vanities of idle Sonettes. I had thought that women hadde béene as wée men, that is, true, faithfull, zealous, constaunt: but I perceiue they

bée

be rather woe vnto men by their falsehoode, iealousie, & inconstancie. I was talke perswaded, ỳ they were made of the perfection of men, & would be cõsorters, but nowe I see they haue tasted of the infection of the Serpent, and will be corrasiues.

The Phisition saith, it is dangerous to minister phisicke vnto the patient that hath a colde stomacke & a hot liuer, least in giuing warmth to the one, he inflame the other: so verilie it is hard to deale with a woman, whose woords seeme fervent, whose heart is concealed into harder yce, least trusting their outward talke, he be betraied with their inward trecherie. I will to Athens, there to tolle my bookes, no more in Naples to liue with faire lookes. I will so frame my selfe, as all youth hereafter shal rather reioyce to see mine amendement, than be animated to follow my former life. Philosophy, Phisicke, Diuinity, shall be my study. O the hidden secrets of Nature, the expresse image of Morall vertues, the equall ballance of iustice, the medicines to heale all diseases, how they begin to delight me. The Axiomaes of Aristotle, the Maxims of Iustinian, the Aphorismes of Galen, haue sodainlie made such a breach into my minde, that I seeme onely to desire them, which did onelie earst detest them. If wit be employed to the honest studie of learning, what thing so precious as wit: If in the idle trade of loue, what thing more pestilent than wit?

The proofe of late hath been verified in me, whome Nature hath indued with a little witte, which I haue abused with an obstinate will; most true it is, that the thing the better it is, the greater is the abuse, and that there is nothing, but through the malice of man, may be abused.

Doth not the fire (an element so necessarie that without it man cannot liue) as wel burne the house, as burne in the house, if it be abused? Doth not Triacle as well poison as helpe, if it be taken out of time? Doeth not Wine,

Wine, if it be immoderatlie taken kill the stomake, enflame the liuer, mischiefe the dronken? Doth not Phisicke destroie if it be not well tempered? Doth not Lawe accuse if it be not rieghtlie interpreted? Doth not Diuinitie condemne if it be not faithfullie construed? Is not poison taken out of the Honiesuckle by the Spider, benime out of the Rose by the Canker, dounge out of the Maple tree by the Scorpion: Euen so the gretest wickednesse is drawen out of the greatest wit, if it bee abused by will, or entangled with the world, or inueigled with women.

But seeing I see mine owne impietie, I will indeauour my selfe to amend all that is past, and to be a myrrour of godlinesse hereafter. The Rose, though a little it be eaten with the Canker, yet beeing distilled, yeeldeth sweete water: the yron though fretted with rust, yet being burnt in the fire, shineth bright: & wit although it hath bene eaten with the Canker of his owne conceit, and fettered with the rust of vaine loue, yet being purified in the still of wisdom, and tried in the fire of zeale, will shine bright and smell sweete, in the nosethrills of all young nouices.

As therefore I gaue a fare-well to Lucilla, a fare-well to Naples, a fare-well to women, so now I doe giue a fare-well to the worlde, meaning rather to macerate my life with melancholie, than pine in follie, rather choosing to die in my Studie amiddest my bookes, than to Court it in Italie, in the companie of Ladies.

Euphues hauing thus debated with himselfe, went to his bed, there either with sleepe to deceiue his fancie, or with musing to renue his ill fortune, or recant his olde follies.

But it happened immediatlie Ferardo to retourne home, who hearing this straunge euent, was not a little amazed, and was nowe more readie to exhort Lucilla

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But ſéeing I ſée mine owne impietie, I will indeauour my ſelfe to amend all that is paſt, and to be a mirrour of godlineſſe hereafter. The Roſe, though a little it be eaten with the Canker, yet béeing diſtilled, yéeldeth ſwéete water: the yron though fretted with ruſt, yet being burnt in the fire, ſhineth bright: ſo wit although it hath bene eaten with the Canker of his owne conceit, and fettered with the ruſt of vaine loue, yet being purified in the ſtill of wiſdom, and tried in the fire of zeale, will ſhine bright and ſmell ſwéete, in the noſethrills of all young nouices.

As therefore I gaue a fare-well to Lucilla, a fare-well to Naples, a fare-well to women, ſo now I doe giue a fare-well to the worlde, meaning rather to macerate my life with melancholie, than pine in follie, rather chooſing to die in my Studie amiddeſt my bookes, than to Court it in Italie, in the companie of Ladies.

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from the loue of Curio, than before to the liking of Philautus. Therefore in all hast with watrie eyes, and a woe full hart, began on this maner to reason with his daughter.

Lucilla (Daughter I am ashamed to call thée, séeing thou hast neither care of thy Fathers tender affection, nor of thine owne credite) what spirit hath inchaunted thy spirite, that euerie minute thou alterest thy minde: I thought that my hoarie haires should haue found comfort by thy golden lockes, and my rotten age great ease, by thy ripe yeares: but alasse I sée in thée neither wit to order thy doings, neither will to frame thy selfe to discretion, neither the nature of a childe, neither the nurture of a maiden, neither (I cannot without teares speake it) anie regard to thine honour, neither anie care of thine honestie.

I am now enforced to remember thy Mothers death, who I thinke was a Prophetesse in her life: for oftentimes she would saie, that thou haddest more beautie, than was conuenient for one that should bée honest, and more cockering than was meete for one that should bée a Matrone.

Would I had neuer liued to be so olde, or thou to bée so obstinate, either would I had died in my youth in the court, or thou in thy cradle: I wold to God that either I had neuer bene borne, or thou neuer bred: Is this the comfort that the parent repeth for all his care? Is obstinacie paied for obedience? stubburnesse rendered for dutie? malitious desperatnesse for filiall feare? I perceiue now that the wise Painter sawe more than the foolishe parent can, who painted loue going downeward, saying: it might well descend, but ascend it could neuer. Danaus whom they report to be the Father of fiftie Children, had among them all, but one that disobeyed him in a thing most dishonest: but I that am Father to one more than I would bée, although one bée all, haue that

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one moſt diſobedient to mée in a requeſt lawfull and reaſonable. If Danaus, ſéeing but one of his daughters without awe, became himſelfe wit hout mercie, what ſhall Ferardo do in this caſe, who hath one and all moſt vnnaturall to him in a moſt iuſt cauſe? Shall Curio inioye the fruite of my trauailes, poſſeſſe the benefit of my labours, inherite the patrimonie of mine auncéſtours, who hath neither wiſdome to encreaſe them, nor wit to kéepe them.

Wilt thou Lucilla, beſtowe thy ſelfe on ſuch a one, as hath neither comelineſſe in his bodie, nor knowledge in his minde, nor credite in his Countrie. Oh I woulde thou haddeſt either bene euer faithfull to Philautus, or neuer faithleſſe to Euphues, or woulo thou wouldeſt bée moſt fickle to Curio. As thy beautie hath made thée the blaze of Italie, ſo will thy lyghtneſſe make thée the by worde of the world. O Lucilla, Lucilla, woulde thou wait leſſe faire and more fortunate, either of leſſe honour or greater honeſtie, either better minded or ſoone buried.

Shall thine olde Father liue to ſée thée match with a young fole? Shall my kinde hart be rewarded with ſuch vnkinde hate? Ah Lucilla, thou knoweſt not the care of a father, nor the dutie of a childe, and as farre thou art frō pietie, as I from crueltie.

Nature will not permit me to diſherie my Daughter, and yet it will ſuffer thée to diſhonour thy Father. Affection cauſeth mée to wiſh thy life, and ſhall it entice thée to procure my death? It is mine onelie comfort to ſée thée flourith in thy youth, and it is thine to ſée me fade in mine age. To conclude, I deſire to liue to ſée thée proſper, and thou to ſée me periſh. But why caſt I the effect of this vnnaturalneſſe in thy téeth, ſeeing I my ſelfe was the cauſe? I made thée a wanton, and thou haſt made mée a fole: I brought thée vp like a cokney, and thou haſt gambled mée like a cockſcombe (I ſpeake it to mine

owne shame,) I made more of thée then became a father, and thou lesse of me than beséemed a child. And shall my louing care be cause of thy wicked crueltie? Yea, yea, I am not the first that hath bene to carefull, nor ỳ last that shall be handled so vnkindlie: It is common to sée fathers to fond, and children to forward. Well Lucilla, the teares which thou séest trickle downe my chéekes, and my drops of bloud (which thou canst not sée) ỳ fall from my heart, enforce me to make an end of my talke: and if thou haue anie dutie of a childe, or care of a friend, or curtesie of a straunger, or féeling of a Christian, or humilitie of a reasonable creature, then release thy father of griefe, and acquite thy selfe of vngratefulnesse: Otherwise thou shalt but hasten my death, and increase thine owne defame. Which if thou doe, the gaine is mine, and the losse thine, and both infinite.

Lucilla either so bewitched that she could not relent, or so wicked, that she would not yéeld to her fathers request, answered him on this manner.

Déere father, as you would haue me to shew the dutie of a childe, so you ought to shew the care of a parent, for as the one standeth in obedience, so the other is groũded vpon reason. You would haue me as I owe dutie to you to leaue Curio, and I desire you as you owe me anie loue, that you suffer mée to inioye him: If you accuse mée of vnnaturalnesse in that I yéeld not to your request, I am also to condemne you of vnkindnesse, in that you grant not to my petition. You obiect I know not what to Curio, but it is the eye of the maister that fatteth ỳ horse, and the loue of the woman that maketh the man. To giue reason for fancie, were to weigh the fire, and measure the winde.

If therefore my delight bée the cause of your death, I thinke my sorrowe wouldbe an occasion of your solace. And if you bée angrie because I am pleased, certes I déeme you wouldbe content if I were deceased: which

which if it be ſo, that my pleaſure breede your paine, and mine anoie your ioye, I may well ſay that you are an vnkinde Father, and I an vnfortunate childe. But good Father either content your ſelfe with my choice, or let mee ſtand to the maine chance, otherwiſe the griefe will be mine, and the fault yours, and both intollerable.

Ferardo ſeeing his daughter to haue neither regard of her honour nor his requeſt, conceiued ſuch an inward griefe, that in ſhort ſpace he died, leauing Lucilla the onelie heire of his lands, and Curio to poſſeſſe them, but what end came of her, ſeeing it is nothing incident to the Hiſtorie of Euphues, it were ſuperfluous to inſert it, and ſo incredible, that all women could rather wonder at it, than beleeue it: which euent beeing ſo ſtraunge, I had rather leaue them in a muſe what it ſhould be, than in a maze in telling what it was.

Philautus hauing intelligence of Euphues his ſucceſſe, and the falſehoode of Lucilla although he began to reioyce at the miſerie of his fellow, yet ſeeing her ficklenes, could not but lament her follie, & pittie his friends miſfortune. Thinking that the lightneſſe of Lucilla entiſed Euphues to ſo great liking.

Euphues and Philautus hauing conference betweene themſelues, calling diſcurteſie in ẏ teeth each to the other, but chiefliе noting diſloialtie in the demeanour of Lucilla, after much talke renued their olde friendſhip, both abandoning Lucilla as moſt abhominable.

Philautus was earneſt to haue Euphues tarrie in Naples, and Euphues deſirous to haue Philautus to Athens, but the one was ſo addicted to the court, the other ſo wedded to the vniverſitie, that each refuſed the offer of the other, yet this they agreed betweene themſelues, ẏ though their bodies were by diſtance of place ſeuered, yet the coniunction of their mindes, ſhoulde neuer be ſeparated by the length of time, or alienated by chaunge of ſoile.

As for my part, saide Euphues, to confirme this league, giue thee my hand and my heart, and so likewise did Philautus, and so shaking hands, they did bid each other farewell, Euphues to the intent he might bridle the ouerlashing affections of Philautus, conueied into his Studie a certaine Pamphlet, which he tearmed, A Cooling Card for Philautus, yet generallie to be applied to all louers, which I haue inserted as followeth.

¶A cooling Card for Philautus, and all fond louers.

MVsing with my selfe being idle, how I might well be imployed (friend Philautus) I coulde finde nothing eyther more fit to continue our friendshipe, or of greater force to dissolue our follie, than to write a remedie for that, which manie iudge past cure, for Loue (Philautus) with the which I haue bene so tormented, that I haue lost my time, thou so troubled, that thou hast forgot reason, both so mangled with repulse, inueigled by deceit, and almost murthered by disdaine, that I can neither remember our miseries without griefe, nor redresse our mishaps without grones. How wantonlie, yea, and how willinglie, haue we abused our golden time, and mis-pent our gotten treasure? How curious were we to please our Ladie, howe careleste to displease our Lorde? How deuout in serving our Goddesse, how desperate in forgetting our God? Ah my Philautus, if the wasting of our money might not dehort vs, yet the wounding of our minds shuld deterre vs, if reason might nothing perswade vs to wisedome, yet shame should prouoke vs to wit. If Lucilla read this trifle, she wil straight proclaime Euphues for a traitour, and seing me turne my tippet, will either shut me out for a wrangler, or cast me off for a wire drawer: either conuince me of malice in bewraying their slights, or condemne me of mischiefe in arming young men against fleeting minions. And what then? Though Curio be as hot as a toast, yet Euphues is as colde as a clocke, though he be a Cocke of ỳ game, yet Euphues is content to be crauen and crie creake: though Curio bee olde huddle and twang, Ipse hee, yet Euphues had rather shrink in the wetting than wast in ỳ wearing.

I knowe Curio to be ſteele to the backe, ſtandard bearar to Venus campe, ſworne to the crewe, true to the crowne, knight marſhall to Cupide, and heire apparaunt to his kingdome. But by that time that he hath eaten but ons buſhell of Salt with Lucilla, he ſhall taſt ten quarters of ſorrowe in his loue, then ſhall he finde for euerie pint of Honie, a Gallon of Gall: for euerie dramme of pleaſure, an ounce of paine, for euerie inch of mirth, an elle of moane.

And yet Philautus, if there be anie man in diſpaire to obtaine his purpoſe, or ſo obſtinate in his opinion, that hauing loſt his freedome by folie, would alſo loſe his life for loue, let him repaire hether, and he ſhall reape ſuch profite, as will either quench his flames or aſſwage his furie, either cauſe him to renounce his Ladie as moſt pernicious, or redeeme his libertie as moſt precious. Come therfore to me all ye louers that haue bene deceiued by fancie, the ſtaffe of peſtilence: or deluded by women, the gate of perdition: be as earneſt to ſeeke a medicine, as you were eager to runne into miſchiefe: the Earth bringeth forth as well Endiue to delight the people, as Hemlocke to endanger the patient, as well the Roſe to diſtill, as the Nettle to ſting, as well the Bee to giue Honie, as the Spider to yeld poiſon.

If my ſelfe like Gentlemen, haue giuen you offence, let my counſaile make you amendes, if by my folie any be allured to luſt, let them by my repentance be drawne to continencie. Achilles Speare could as well heale as hurt, the ſcorpion though he ſting, yet he ſtints the paine, though the hearbe Nerius poiſon the ſheepe, yet it is a remedie to man againſt poiſon, though I haue infected ſome by example, yet I hope I ſhall comfort manie by repentaunce.

Whatſoeuer I ſpeake to men, the ſame alſo I ſpeake to women, I meane not to runne with the Haire, & hold with the Hound, to carie fire in the one hand and water

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in the other, neither to flatter men as altogether faultles, neither to fall out with women, as altogether guilty, for as I am not minded to picke a thanke with the one, so am I not determined to picke a quarrell with the other, if womē be not peruerse, they shal reape profit by remedie of pleasure. If Phillis were now to take counsaile, she would not be so foolish to hang her selfe, neither Dido so fond to die for Aeneas, neither Pasiphae so monstrous to loue a Bull, nor Phædra so vnnatural to be enamored to loue her sonne.

This is therefore to admonish all young Impes and Nouises in loue, not to blowe the coales of fancie with desire, but to quench thē with disdaine. When loue tickleth thée, decline it, least it stifle thée, rather fast than surfet, rather starue than striue to exceed. Though the beginning of loue bring delight, the end bringeth destruction. For as ẏ first draught of wine doth cōfort the stomacke, the second inflame the liuer, the third fume into the head: so the first sip of loue is pleasant, the second perillous, ẏ third pestilent. If thou perceiue thy selfe to be entised with their wanton glaunces, or allured with their wicked guiles, either inchanted with their beauty, or enamoured with their brauerie, enter with thy selfe into this meditation.

What shall I gaine if I obtaine my purpose? nay rather what shall I loose in winning my pleasure? If my Lady yéeld to be my louer, is it not likely she wil be anothers lemman? if she be a modest Matrone, my labour is lost. This therfore remaineth, that either I must pine in cares, or perish with curses.

If she be chast, then is she coie: if light, then is shée impudent: if a graue Matrone, who can woe her? if a lewde minion, who would wed her? if one of the Vestall Virgins, they haue vowed virginitie, if one of Venus Court, they haue vowed dishonestie: if I loue one that is faire, it will kindle lealousie: if one that is foule, it will

conuert me into phrensie. If fertile to be to children, my care is increased, if barren, my course is augmented. If honest, I shal feare her death, if immodest, I shal be wearie of my life.

To what end then shall I liue in loue, seeing alwaies it is a life more to be feared than death? for all my time wasted in sighes & worne in sobbes, for all my treasure spent on iewels, and spilt in iolitie, what recompence shall I reape besides repentance? What other rewards shall I haue than reproch? What other solace than endlesse shame? But happelie thou wilt say, if I refuse their curtesie, I shal be accounted a mecocke, a milksop, taunted and retaunted with checke and checkmate, flouted and reflouted with intollerable glée.

Alasse fond foole, art thou so pinned to their fléeues, that thou regardest more their babble than thine owne blisse, more their frumpes than thine owne welfare? Wilt thou resemble the kinde Spaniell, which the more he is beaten, the fonder he is: or the foolish Giesse, which will neuer away? Doest thou not knowe, that women déeme none valyant, vnlesse he be too ventrous? That they account one a dastard if he be not desperate, a pinchpennie if he be not prodigall, if silent, sa ot, if full of words, a foole? Peruerslie do they alwaies thinke of their louers, and talke of them scornefully, iudging all to bée clownes which be not courtiers, & all to be pinglers that be not coursers.

Seeing therefore the verie bosome of loue is sower, the bud cannot be sweete; in time preuent daunger, least vntimelie thou runne into a thousand perills.

Search the wound while it is gréene, too late commeth the salue when the sore festereth, and the medicine bringeth double care, when the maladie is past cure.

Beware of delaies. What lesse than the graine of Mustard seede, in time almost what thing is greater thā

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the stalke thereof. The slender twigge groweth to a statelie trée, and that which with the hande might easilie haue bene pulled vp, will hardlie with the axe be hewen downe. The least spark if it be not quenched will burst into a flame, the least Moath in time eateth the thickest cloth, and I haue read that in a short space there was a towne in Spaine vndermined with Cũnies, in Thessalia with Mowels, with Frogges in Fraunce, in Affrica with Flies.

If these sillie wormes in tract of time ouerthrew so staitelie Townes, how much more will loue, which créepeth secretlie into the minde, (as the rust doeth into the yron, and is not perceiued) consume the body, yea and confound the soule. Deferre not from houre to day, from day to moneth, from moneth to yéere, and alwaies remaine in miserie.

He that to daie is not willing, will to morrow bée more willfull. But alasse it is more common than lamentable, to behold the tottering estate of louers, who thinke by delayes to preuent daungers, with Oyle to quench fire, with smoake to cléere the eye sight. They flatter themselues with a fainting fare-well, deferring ouer vntill to morrowe, when as theyr morrow doth alwaies encrease thy sorrow. Let neither their amiable countenaunce, neither their painted protestations, neither their deceitful promises allure thée to delaies.

Thinke this with thy selfe, that the swéete songes of Calipso, were subtil snares to entise Vlysses, that ẏ crab than catcheth the Oister when the Sunne shineth: that Hiena when she speaketh like a man deuiseth most mischefe, that women when they be most pleasant pretend most mischiefe.

Follow Alexander, which hearing the commendation and singular comelynesse of the wife of Darius, so couragiouslie withstood the assaultes of fancie: that

hée would not so much as take a view of her beautie.

Amitae Cyrus, a king endued with such continencie, that he loathed to loke on the heauenly view of Panthea, and when Araspus tolde him that she excelled all mortall wights in amiable shew, by so much the more (saide Cyrus) I ought to refraine from her sight, for if I follow thy counsel in going to her, it may be I shal desire to cõtinue with her, & by my light affection neglect my serious affaires. Learne of Romulus to abstaine from Wine, bée it neuer so delicate: of Agesilaus to despise costly apparell, be it neuer so curious: of Diogenes to detest women be they neuer so comely.

He that toucheth Pitch shall be defiled, the eye eie infecteth the sound, the societie with women bréedeth security in the soule, & maketh all the sences, senceleſſe. Moreouer, take this counsell as an Article of thy Créd, which I meane to follow as the chiefe argument of my faith, that Idleneſſe is the onely nurſe and nourisher of sensuall appetite, the sole maintainance of youthly affection, first shaft that Cupide shooteth in the hot liuer of a brédleſſe louer.

I would to God I were not able to finde this for a truth by mine owne triall, and I would the example of others idleneſſe had causeſd me rather to auoide that fault, than experience of mine owne follie.

How dissolute haue I bene in striuing againſt good counsaile? How resolute in standing in mine owne conceit? How forward to wickednesſe? How froward to wiſedome? How wanton with too much cockering? How wayward in hearing correction? Neither was I much vnlike these Abbay lubbers in my life (though farre vnlyke them in beléfe) who laboured till they were colde, eate till they ſweate, and lay in bed till their bones ached.

Hereof commeth it Gentlemen, that loue créepeth into

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the minde by vnlaw craft, and kéepeth his hold by maine courage.

The man béeing idle, the minde is apt to all vncleanneſſe: the minde béeing voide of exerciſe, the man is voide of honeſtie: Doth not the ruſt fret the hardeſt yron, if it be not vſed? Doth not the Moath eate the fineſt garment if it be not worne? Doth not Moſſe grow on the ſmoothest ſtone, if it be not ſtirred? Doth not impietie infect the wiſeſt wit, if it be giuen to idleneſſe? Is not the ſtanding water ſoner frozen than the running ſtreame? Is not he that ſitteth more ſubiect to ſléepe than the that walketh? Doth not common experience make this common vnto vs, ỳ the fatteſt ground bringeth forth nothing but weeds if it be not well tilled, that the sharpeſt wit inclineth onelie to wickednelle, if it be not exerciſed? Is it not true, which Seneca reporteth, ỳ as too much bending breaketh the bowe, ſo too much remiſſion ſpoilleth the minde. Beſides this, immoderate ſléepe, immoderate plaie, vnſatiable ſwilling of Wine, doth ſo weaken the ſences, & bewitch the ſoule, that before we féele the motion of loue, we are reſolued to luſt. Elchue idleneſſe my Philautus, ſo ſhalt thou eaſilie vnbend the bowe, and quench the brands of Cupide. Loue giues place to labour, labour & thou ſhalt neuer loue. Cupide is a craftie childe, following thoſe at an inch that ſtudie pleaſure, and flying thoſe ſwiftlie that take paines.

Bend thy minde to the Lawe, whereby thou maiſt haue vnderſtanding of olde & auncient cuſtomes, defend thy Clients, enrich thy Cofers, and carrie credite in thy Countrie.

If Lawe ſéeme loathſome vnto thee, ſearch the ſecrets of Phiſicke, whereby thou maiſt knowe the hidden nature of hearbes, whereby thou maiſt gather profite to thy purſe, and pleaſure to thy minde. What can be more exquiſite to humane affaires, thā for euerie feauer be it neuer ſo hot, for euerie Palſie be it neuer ſo colde, for euerie

infection, be it never so straunge, to giue a remedie? The olde verse standeth as yet in his olde vertue. That Galen giueth goods, Iustinian honours.

If thou be so nice, that thou canst no waie brooke the practise of Phisicke, or so vnwise, that thou wilt not beate thy braines about the institutes of the Lawe, conferre all thy studie, all thy time, all thy treasure, to the attaining of the sacred and sincere knowledge of Diuinitie. By this maiest thou bridle thine incōtinencie, raine thy affactiōs, restraine thy lust. Heere shalt thou behold as it were in a glasse, that all the glorie of man is as the grasse, that all things vnder heauen are but vaine, that our life is but a shadow, a warfare, a pilgrimage, a vapor, a bubble, a blast: of such shortnesse, that Dauid saith, it is but a span long: of such shatpnesse, that Iob noteth it replenished with all meseries: such vncertaintie, that we are no sooner borne, but we are subiect to death; the one foote no sooner on the ground, but the other readie to slip into the graue. Heere shalt thou finde ease for thy burden of sinne, comfort for thy conscience pined with vanitie: mercie for thine offences, by the martyrdome of thy sauiour.

By this thou shalt be able to instruct those ẏ be weak, to confute those that be obstinate, to confound those that be erronious, to confirme the faithfull, to comfort the desperate, to cut off the presumptious, to saue thine owne soule by thy sure faith, and edifie the hearts of manie by thy sound doctrine. If this seeme too straight a diet for thy strange disease, or too holie a profession for so hollow a person, then emploie thy selfe to marciall feats, to iusts, to turneis, yea, to all torments, rather than to loyter in loue, and spend thy life in the laps of Ladies.

What more monstrous can there bee, than to see a young man abuse those giftes to his owne shame, which God hath giuen him for his owne preferment? What greater infamie, than to conferre the sharpe witte

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to the making of leude Sonets, to the idolatrous wor-shipping of their Ladies, to the vaine delights of fancie, to all kinde of vice, as it were against kinde and course of Nature: Is it not follie to shewe wit to women, which are neither able nor willing to receiue fruite thereof.

Doest thou not know that the tree Siluacenda beareth no fruite in Pharo? That the Persian tree in Rhodes do onelie ware greene, but neuer bring forth apple. That Amonius and Nardus will onelie growe in India, Balsamum onelie Syria, that in Rhodes no Eagle will build her neast, no Diole liue in Creet, no wit spring in ỹ wit of women: Mortifie therefore thy affections, and force not Nature against Nature to striue in vaine. Goe into the Countrie, looke to thy grounds, yoake thine Oxen, follow the Plough, graft thy trées, behalde thy cattell, and deuise with thy selfe howe the encrease of them may increase thy profit. In Autumne pull thine apples, in Summer plie thy Harueſt, in the Spring trimme thy Garden, in the Winter thy woods, and this beginning to delight to be a good Husband, thou shalt begin to detest to be in loue with an idle hus wife: when profit shall begin me to fill thy purse with golde, then pleasure shall haue no force to defile thy minde with loue. For honest recreation after thy toyle, ble hunting or hawking, eyther rouse the Meare, or vnpearch the Phesaunt, so shalt thou rote out the remembraunce of thy former loue, and repent thee of such foolish lust. And although thy sweete heart binde thee by oath alwaie to holde a Candle at her shrine, and to offer thy deuotion to thine owne destruction, yet goe, runne, flie into the Countrie, neyther water thou thy plants in that thou departest from thy Piggesnie, neither stande in a mammering whether it be best to depart or not: but by howe much the more thou art willing to goe, by so much the more hasten thy steps: neither faine for thy selfe any fleeneles excuse

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whereby thou maist tarrie. Neither let raine nor thūder, neither lightning nor tempest staie thy iourney, and recken not with thy selfe how many miles thou hast gone, that sheweth wearinesse, but how many thou hast to go, that proueth manlinesse.

But foolish and frantike louers will déeme my precepts hard, & estéeme my perswasions haggard: I must of force confesse, that it is a corrasiue to the stomacke of a louer, but a comfort to a godly liuer, to runne through a thousand pikes to escape ten thousand perils. Sower potions bring sound health, sharpe purgations make short diseases, and the medicine the more bitter it is, the more better it is in working. To heale the body we trie Phisicke, search cunning, proue sorcery, venture through fire and water, leauing nothing vnsought, that may be gottē for money, bée it neuer so much, or procured by anie meanes, be they neuer so vnlawfull. Howe much more ought we to hazard all thinges for the safegard of minde, & quiet of conscience? And Certes easier will the remedy be, when the reason is espied: doe you not know the Nature of women which is grounded onely vpon extremities?

Doe they thinke any man to delight them, vnlesse he doate on them? Anie to be zealous, except they be iealous? Anie to be feruent, in case he be not furious? If he be cleanly, then tearme they him proude: if meane in apparell, a slouen: if tall, a lunges: if short, a dwarfe: if bold, blunt: if shamefast, a coward: Insomuch as they haue neither meane in their frumps, nor measure in their folly. But at ẏ first the Oxe weildeth not the yoake, nor the colt the snaffle, nor the louer his counsell, yet time causeth the one to bend his necke, the other to opē his mouth, and should enforce the third to yéelde his right to reason. Lay before thine eies, the slightes & deceits of thy Lady, her snatching in iest, and kéeping in earnest, her periury, her impietie, the countenaunce she sheweth to thée of

course,

course, ẏ loue she beareth to others of zeale, her open mallice, her dissembled mischiefe.

O, I would in repeating their vices thou couldest bée as eloquent, as in remembring them thou oughtest to bée penitent: be she neuer so comelie call her counterfait, bée she neuer so straight, thinke her crooked: ẏ wrest all parts of her bodie to the worst, be she neuer so worthie. If shée be well set, then call her a Bosse: if slender, a Hasill twig: if Nut-browne, as blacke as a coale, if well couloured, a painted wall: if she be pleasant, then is she a wanton: if sullen, a clowne: if honest, then is she coie: if impudent, a harlot.

Search euerie vaine and finow of their disposition: if she haue no sight in descant, desire her to chaunt it: if no cunning to daunce, request her to trip it: if no skill in Musick, profer her the Lute, if an ill gate, thē walke with her: if rude in speech, talke with her: if she be gag toothed, tell her some merrie iest to make her laugh: if pinke eied, some dolefull historie to cause her weepe: in the one her grinning will shew her deformd, in the other her whining like a pigge halfe roasted.

It is a world to see how commonlie we are blinded with the collusions of women, and more entised by their ornaments being artificiall, than their proportion beeing naturall. I loath almost to thinke on their ointments and Apothecarie drugs, the sliking of their faces, and all their slibbersauces, which bring queasinesse to the stomake, and disquiet to the minde.

Take from them their periwigges, their paintings, their iewells, their rolles, their boulsteringes, and thou shalt soone perceiue that a woman is the least part of her selfe. When they be once robbed of their roabes, then will they apeare so odious, so vglie, so monstrous, that thou wilt rather thinke them Serpents than Saintes, and so like hagges, that thou wilt feare rather to bée inchaunted than enamoured. Looke in their Closets, and

there shalt thou finde an Apothecaries shoppe of sweete confections, a Surgions Bore of sundrie salues, a Pedlers pack of new fangles. Besides all this, their shadowes, their spots, their fawnes, their lockelies, their ruffes, their rings, shew them rather Cardinalls Curtizans, than modest Matrones; & more carnallie affected, than moued in conscience. If euerie one of these things seuerallie be not of force to moue thee, yet all of them ioyntlie should mortifie thee.

Moreouer, to make thée the more stronger to strine against these Syrens, and more subtill to dereine these tame Serpents, my counsaile is, that thou haue more strings to thy bowe than one, it is safe riding at two Ankers, a fire diuided in twaine burneth slower, a fountaine running into many riuers is of lesse force, the minde enamoured on two women, is lesse affected with desire, and lesse infected with despaire: one loue expelleth another, and the remembrance of the later quencheth the concupiscence of the first.

Yet if thou be so weake, being bewitched with their wiles, that thou hast neither will to eschue, nor wit to auoide their companie, if thou be either so wicked that thou wilt not, or so wedded, that thou canst not abstaine from their glaunces, yet at the least dissemble thy griefe. If thou be as hot as the mount Aetna, faine thy selfe as colde as the hill Caucasus, carie two faces in one hoode, couer thy flaming fancie with fained ashes, shew thy selfe sound when thou art rotten, let thy hiew be merrie, when thy heart is melancholie, beare a pleasant countenaunce with a pined conscience, a painted sheath with a leaden dagger. Thus dissembling thy griefe, thou mayest recure thy disease: Loue creepeth in by stealth, & by stealth slideth awaie.

If thée breake promise with thée in the night, or absent her selfe in the daie, seeme thou careleſſe, and then will she be carefull: if thou languish, then will she be

lauish of her honour, yea, and of the other straunge beast her honestie. Stand thou on thy pantuffles, and she wil vaile bonet. Lie thou a loofe, and she will ceaze on the lure: if thou passe by her doore, and bee called backe, either seeme thou deafe and do not heare, or disperate, and not to care. Flie the place, ẏ parlers, the portals, wherein thou hast bene conuersant with thy Ladie, yea Philautus, shun the street where Lucilla doth dwell, least the sight of her window renue the summe of thy sorrow.

Yet although I would haue thee precise in keeping these precepts, yet would I haue thee to auoide solitarynesse, that breedes melancholie: melancholie, madnesse: madnesse, mischiefe, & vtter desolation: haue euer some faithfull pheere, with whome thou maist communicate thy counsailes, some Pilades to encourage Orestes, some Damon to release Pithias, some Scipio to recure Lælius. Phillis in wandring ẏ woodes hanged her selfe, Asiarchus forsaking companie, spoiled himselfe with his owne bodkin, Blarus a Romaine, more wise than fortunate, beeing alone destroyed himselfe with a potshard. Beware of solitarinesse.

But although I would haue thee vse companie for thy recreation, yet would I haue thee alwaies to leaue the companie of those that accompanie thy Ladie: yea, if shee haue anie iewell of thine in her custodie, rather loose it, than goe for it: least in seeking to recouer a trifle, thou renue thine olde trouble. Be not curious to curle thy haire, nor carefull to be neate in thy apparell: bee not prodigall of thy golde, nor precise in thy going: bee not like the English-man, which preferreth euerie straunge fashion before the vse of his Countrie. Be thou dissolute, least thy Ladie thinke thee foolish in framing thy selfe to euerie fashon for her sake. Beleeue not their oaths and solempne protestations, their exorcismes and coniurations, their teares which they haue at commaundement, their alluring lookes, their treading on the toe,

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their vnsauorie toies.

Let euerie one loath his Ladie, and be ashamed to be her seruant. It is riches & ease that nourisheth affection, it is plaie, Wine, & wantonnesse, that feedeth a louer as fat as a foole: refraine from all such meats as shal prouoke thine appetide to lust, & all such meanes as may allure ẏ mind to folly. Take cleere water for strong wine, browne bread for fine manchet, beefe & brewis for Quailes & partridge: for ease, labour: for pleasure, paine: for surfeting, hunger: for sleepe, watching: for the felowship of Ladies, the companie of Philosophers. If thou say to me, Phisitiō heale thy selfe: I ani were, that I am meettie wel purged of ẏ disease, & yet I was neuer more willing to cure my selfe, than to comfort my friend. And seeing the cause that made in me so colde a deuotion, should make in thee also as frosen a desire, I hope thou wilt be as readie to prouide a salue, as thou wast hastie in seeking a sore. And yet Philautus, I would not ẏ all women should take Pepper in ẏ nose, in that I haue disclosed the legerdemaines of a few, for well I know, none will winch except she be gaulled neither anie be offended vnlesse she be guiltie. Therfore I earnestlie desire thee, that thou shew this cooling Card to none, except thou shew also this my defence to them all. For although I waie nothing the ill will of light huswiues, yet would I be loth to loose the good will of honest matrons. Thus being readie to go to Athens, and readie there to entertaine thee, whensoeuer thou shalt repaire thether, I bid thee farewell, and flie Women.

Thine euer,
Euphues.

To the graue Matrons,
and honeſt maidens
of Italie.

Gentlewomen, becauſe I would neither be miſtaken of purpoſe, neither miſconſtrued of malice, leaſt either the ſimple ſhould ſuſpect me of follie, or the ſubtile condemne me of blaſphemie, againſt the noble Sexe of women, I thought good that this my faith ſhould be ſet downe to finde fauour with the one, & confute the vanitie of the other. Beléeue me Gentlewomen, although I haue ben bold to inueigh againſt many, yet I am not ſo brutiſh to enuie them all, though I ſéeme not ſo gameſome as Ariſtippus to plaie with Lais, yet am I not ſo dogged as Diogenes to abhorre all Ladies, neither would I you ſhould thinke me ſo fooliſh (although of late I haue ben verie fantaſticall) that for the light behauiour of a few, I ſhould call in queſtion the demeanour of all, I know that as there hath bene an vnchaſt Helen in Greece, ſo ther hath ben, alſo a chaſt Penelope: as there hath béene a prodigious Paſiphae, ſo there hath béene a godly Theocrita, though many haue deſired to be beloued, as Iupiter loued Alcmena, yet ſome haue wiſhed to be imbraced, as Plangius imbraced Pieta: as there hath raigned a wicked Iezabel, ſo hath ther ruled a deuout Debora: though many haue ben as fickle as Lucilla, yet hath there bene many as faithfull as Lucretia. Whatſoeuer therefore I haue ſpoken of the ſpleen againſt the ſlights and ſubtilties of women, I hope there is none will miſlike it if ſhe be honeſt, neither care I if anie doe, if ſhe be an harlot. The ſower Crab hath the ſhew of an apple as well as the ſweet Pippen, the blacke Rauen the ſhape of a bird as well as the white Swan, the leude wight the name of a woman as well as the honeſt matrone

trone. There is great difference betwéene the standing puddle and the running streame, yet both water: great oddes béetwne the Adamant and the Pommice, yet both stones: a great distinction to bée put betwéene Vitrum and the Christall, yet both Glasse: great contrarietie betwéene Lais and Lucretia, yet both women. Séeing therefore one may loue the cléere Conduit water, though hée loath the muddie ditch, and weare the precious Diamond, though he despise the ragged bricke. I thinke one may also with safe conscience reuerence ẏ modest sexe of honest Maidens, though he forsweare the lewde sort of vnchast minions. Vlysses though he detested Calipso with her sugred voice, yet he imbraced Penelope with her rude distaffe. Though Euphues abhorre the beautie of Lucilla, yet wil he not abstaine from the company of a graue maiden. Though the teares of the Hart be salt, yet the teares of the Bore be sweete: though the teares of some women be counterfaite to deceiue, yet the teares of many be currant to trie their loue.

I for my part will honour those alwaies that be honest, and worship them in my lyfe whom I shall knowe to be worthie in their liuing: neither can I promise such precisenesse, that I shall neuer be caught againe with the baite of beautie, for although the falsehood of Lucilla haue caused me to forsake my wonted dotage, yet the faith of some Ladie may cause mée once againe to fall into mine olde disease. For as the fire stone in Lyguria, though it bée quenched with milke, yet againe is kindled with water, or the rootes of Anchusa, though it bée hardned with water, yet againe it is made soft with Oile, so the heart of Euphues inflamed earst with loue, althouh it be cooled with the deceits of Lucilla, yet will it againe flame with the loyaltie of some honest Ladie, and although it be hardened with the water of wilynesse, yet wil it be mollified with the Oile of wisdome. I presume therefore so much vpon the discretion of you Gentlewomen, that you will

not

not thinke the worse of me, in that I haue thought so ill of some women, or loue me the worse, in that I loath some so much. For this is my faith, that some one Rose will be blasted in the bud, some other neuer fall from the stalke: that the Oake wil soone be eaten with the worme, ẏ walnut tree neuer: that some women will easilie be entised to follie, some other neuer allured to vanitie: You ought therefore no more to be agreeued with that which I haue said, than the Mint Maister to see the coiner hanged, or the true subiect the false traitor araigned, or the honest man the theese condemned.

And so farewell.

You haue heard (Gentlemen) how soone the hot desire of Euphues was turned into a colde deuotiō, not that fancie caused him to change, but that ẏ ficklenesse of Lucilla enforced him to alter his mind. Hauing therfore determined with himselfe neuer againe to be entāgled with such fond delights, according to the appointment made with Philautus, he immediatlie repaired to Athens, ther to follow his own priuate studie: & calling to mind his former loosenes, & how in his youth he had mispent his time, he thought to giue a caueat to al parents how they might bring vp their chiloren in vertue, & a commandement to all youth, how they should frame thēselues to their fathers instructions: in which is plainlie to be seene, what wit can and wil do if it be wel emploied, which discourse followeth, although it bring lesse pleasure to your youthfull mindes than his first discourse, yet will it bring more profit: in the one beeing contained the race of a louer, in the other the reasons of a Philosopher.

Euphues.

IT is commonlie saide, yet do I thinke it a common lie, that Experience is the mistresse of fooles, for in my opinion they be most fooles that want it. Neither am I one of the least that haue tried this true, neither he onely that heeretofore thought it to be false. I haue bene heere a studient of great wealth, of some wit, of no smal acquaintance, yet haue I learned that by experience, ẏ I should hardlie haue seene by learning. I haue throughly sifted ẏ dispositiõ of youth, wherin I haue found more bran than meale, more dowe than leauen, more rage, than reason. He that hath bene burned knoweth the force of the fire, hee that hath bene stong, remembreth the smart of the Scorpion, hee that hath endured the brunts of fancie, knoweth best how to eschue the broiles of affection. Let therefore my counsaile bee of such authoritie, as it may commaund you to bee sober, your conuersation of such integritie as it may encourage mee to goe forward in that which I haue taken in hand: the whole effect shal be to set downe, a young man, so absolute, as that nothing may bee added to his further perfection. And although Plato hath bene so curious in his Common weale, Aristotle so precise in his happie man, Tullie so pure in his Orator, that we may well wish to see them, but neuer haue anie hope to inioy them, yet shal my young Impe be such a one, as shall be perfect euerie waie and yet common, if diligence & industrie be imploied to the attaining of such perfection. But I could not haue young men slow to follow my precepts, or idle, to deferre the time, like Saint George, who is euer on horsabacke yet neuer rideth.

If my counsaile shall seeme rigorous to Fathers, to instruct their children, or heauie for youth to follow their parents will: let them both remember that the Estridge disgesteth hard yron to preserue his healh, that the soul-

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dier lieth in his hardnesse to atchiue conquest, that the sicke patient swaltoweth bitter pilles to be eased of his griefe, that youth should indure sharpe stormes to finde reliefe.

I my selfe had been happie if I had been unfortunate, wealthy, if left meanly, better learned if I had ben better liued: we haue an olde (Prouerbe) youth will haue his course. Ah Gentlemen, it is a course which we ought to make course account of, replenished with more miseries than olde age, with more sins than common cut-throats, with more calamities thā the date of Priamus: we are no sooner out of the shell, but we resemble the Cocyx, which destroieth her selfe through selfe will, or ẏ Pelicā, which pearceth a wound in her owne breast: we are either lead with a vaine glory of our proper personage, or with selfe loue of our owne capacitie, either entangled with beauty, or seduced by idle pastimes, either wrieht with vicious company of others, or inueigled with our owne conceits: of all these things I may the bolder speake, hauing tryed it true to mine owne trouble.

To the intent therefore that all young Gentlemen might shunne my former loosenesse, I haue set it downe, & that all might follow my future life, I meane heere to shew what fathers should do, what childrē should follow, desiring them both not to reiect it, because it proceedeth from one which hath ben sewd, no more thā if they wold neglect the gold because it lieth in the durtie earth, or the pure wine for that it commeth out of a homely presse, or the precious stone Actites which is found in the fitchie neasts of the Eagle, or the precious Gemme Draconites, that is euer tauen out of the head of the poisoned Dragon. But to our purpose.

That the childe be true borne, no bastard.

FIrst, touching the procreation, it shall seeme necessarie to intreate of: whosoeuer he be that desireth to be the sire of an happie sonne, or the Father of a fortunate child, let him abstaine from those women, which be either base of birth, or bare of honestie: for if the mother be noted of incontinencye, or ỹ Father of vice, the child will either during life be infected with the like crime, or the trecheries of the parents, as ignomie to him will be cast in his teeth. For we commonly call those vnhappie children, which haue sprong from vnhonest parents. It is therefore a great treasure to the Father, and tranquilitie to the minde of the childe, to haue that libertie which both nature, lawe, & reason hath set downe. The guiltie conscience of a Father that hath troden awry, causeth him to thinke & suspect that his Father also went not right, whereby his owne behauiour is as it were a witnesse of his owne baseneſſe: euen as those that come of a noble progenie boast of their gētrie. Herevpon it came, that Diophantus Themistocles his sonne, would often and that openly saie in a great multitude, that whatsoeuer he should seeme to request of the Athenians, he should be sure also to obtaine, for saith he, whatsoeuer I will, ỹ will my mother, & that my mother saith, my father sotheth, and what my father desireth, that the Athenians will graunt most willingly. The bolde courage of the Lacedemonians is to be praised, which set a fine on the head of Archidamus their king, for that he had married a womā of a small personage, saying he minded to get Queenes, not kings to succeede him. Let vs not omit that which our auncestours were wont precisely to

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keepe, that men should either bee sober or drinke little wine, that would haue sober and discret children, for that the fact of the father would be figured in the infant. Diogenes therfore seeing a young man either ouercome with drinke, or bereaued of his wits, cried with a loud voice: Youth, youth, thou hadst a droken Father. And thus much for procreation, now how the life should be lead, I will shew brieflie.

¶ How the life of a young man should bee lead.

There are three things which cause perfection in a man. Nature, Reason, Use. Reason I call discipline, Use, Exercise: if anie one of these braunches want, certainlie the tree of Vertue must needs wither. For Nature without Discipline is of small force, and Discipline without Nature more feeble: if exercise or studie bee voide of anie of these, it auayleth nothing. For as in tilling of the ground and husbandrie, there is first chosen a fertile, soile, then a cunning sower, then good seede: euen so must we compare Nature to the fat Earth, the expert husbandman to the Schoolemaister, the faculties and sciences to the pure seedes. If this order had not bene in our predecessours, Pythagoras, Socrates, Plato, and whosoeuer was renowmed in Greece, for the glorie of wisedome, they had neuer beene eternished for wise men, neither canonised as it were for Saintes, among those that studie Sciences. It is therefore a most euident signe of Gods singular fauour towards him that is endewed with all these qualities, without the which, man is most miserable. But if there be anie one that thinketh wit not necessarie to the obtaining of wisedome, after he hath gotten the waie to Vertue by industrie & exercise, hee is an heretike, in my opinion touching the true

faith of learning, for if Nature plaie not her part, in vaine is labour, and as it is saide before, if studie be not employed, in vaine is Nature. Sloth turneth the edge of wit, Studie sharpneth the minde, a thing be it neuer so easie is harde to the (idle) a thing bee it neuer so harde is easie to the wit well employed. And most plainlie we may see in many things the efficacie of industrie and labour.

The little droppes of raine pearce the hard Marble, Yron with often handling is worne to nothing. Besides this, Industrie sheweth her selfe in other things, the fertile soile if it be neuer tilled doth waxe barren, and that which is most noble by nature is made most vile by negligence, what tree if it be not topped beareth anie fruite? What Vine if it be not proined bringeth forth Grapes? Is not the strength of the bodie tourned to weaknesse with too much delicacie? wer not Milo his armes brawnfallen for want of wrastling. Moreouer, by labour the fierce Vnicorne is tamed, the wildest Fawlcon is reclaymed, the greatest Bulwarke is sacked. It was well answered of that man of Thessalie, who beeing demaunded who among the Thessalians were reputed most vile, those saide he, that liue at quiet & ease, neuer giuing themselues to martiall affaires: but what shuld one vse many words in a thing alreadie proued. It is custome, vse, and exercise, that bring a young man to vertue, and vertue to his perfection.

Lycurgus the lawe giuer of the Spartans did nourish two Whelpes, both of one sire and one damme, but after a sundrie manner, for the one he framed to hunt, and the other to lye alwaies in the chimneis ende at ẏ Porredge pot, afterward calling the Lacedemonians into one assemblie, he saide: To the attaining of Vertue, ye Lacedemonians, Education, Industrie, and Exercise, is the most noblest meanes, the truth which I will make manifest vnto you by triall, then bringing forth the whelps,

and

and setting before them a pot and a Hare, the one ranne at the Hare, the other at the porredge pot: the Lacedemonians scarce understanding this mysterie, he said: Both of these be of one sire and one dam, but you see how Education altereth Nature.

¶ Of the education of youth.

IT is most necessarie and most naturall in mine opinion, that the Mother of the child be also the Nurse, both for the entire love she beareth to the babe, and the great desire she hath to have it well nourished: for is there any one more meete to bring up the Infant than she that bore it? or will anie be so carefull for it, as she that bred it? For as the throbbes and throwes in child-birth wrought her paine: so the smiling countenaunce of the Infant increaseth her pleasure. The hyred Nurse is not unlike to the hyred servant, which not for good will, but gaine, not for the love of the man, but for the desire of the money, accomplisheth his daies worke.

Moreover, Nature in this point enforceth the mother to nurse her owne childe, which hath given unto everie beast milke to succour her owne, & me thinketh Nature to be a most provident foresear and provider for the same, which hath given to a woman two pappes, that if shee could conceive two, shee might have wherewith also to nourish twaine, and that by sucking of the mothers breast there might be a greater love, both of the mother towards the childe, and the childe towares the mother, which is verie likelie to come to passe, for we see commonlie those that eate and drinke and live together, to be more zealous one to the other, than those that meete seldome, is not the name of a mother more sweete? If

it bée, why is halfe that Title bestowed on a Woman, which neuer felte the pangues in conceiuing, neither can conceiue the like pleasure in nourishing, as the Mother doeth? Is the Earth called the mother of all things, onelie because it bringeth forth? No, but because it nourisheth those things that spring out of it, whatsoeuer is bred in the sea, is fed in the sea, no plant, no tree, no hearb commeth out of the ground that is not moistened, and as it were nursed of the moisture and milke of the earth: the Lionesse nurseth her whelpes, the Rauen cherisheth her birdes, the Viper her brode, and shall a woman cast away her babe?

I account it cast awaie, which in the swath clowtes is cast aside, and little care can the mother haue, which can suffer such crueltie. And can it be tearmed with anie other title than crueltie, the infant yet lokking red of the mother, the mother yet breathing through the tormentes of her trauaile, the child crying for helpe, which is inough to moue wilde beasts, euen in the selfe saide moment it is borne, or the next minute, to deliuer it to a straūge nurse, which perhaps is neither wholsome in bodie, neither honest in maners: which esteemeth more thy argēt, although a trifle, than thy tender infant, thy greatest treasure? Is it not necessarie and requisite, that the Babe bée noursed with that true accustomed iuyce, and cherished with his wonted heate, and not fedde with counterfait dyet? Wheate throwne into a straunge ground, tourneth to a contrairie graine, the Vine translated into another soyle chaungeth his kinde. A slippe pulled from the stalke withereth, the young childe as it were slipped from the pappes of the mother, eyther chaungeth his Nature or altereth his disposition. It is prettilie saide of Horace. A newe vessell will long time sauour of that liquor, that is first powred into it, and the Infant will euer smell of the Nurses manners, hauing tasted of her milke.

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Therefore let the mother as often as she shall behold these two fountaines of milke, as it were of their owne accord flowing and swelling with liquor, remember that she is admonished of Nature, yea commaunded of dutie, to cherish her owne childe with her owne teates, otherwhile when the Babe shall now begin to tattle and call her Mamma, with what face canne shée heare it of his mouth, vnto whom she hath denied Mamma? It is not milke onelye that increaseth the strength or augmenteth the body, but the naturall heate and agréemẽt of the mothers body with the childe, it craueth the same accustomed moisture that before it receiued in the bowelles, by the which the tender partes were bound and knit together, by the which it increased and was succoured in the bodie.

Certes I am of that minde, that the wit and disposition is altered and chaunged by the milke, as ỹ moisture & sap of the Earth doth chaunge the Nature of that trée or plant that it nourisheth. Wherefore the common bye worde of the common people, séemeth to be grounded vpon good experience, which is: The fellowe hath sucked mischiefe euen from the teate of his Nurse: The Grecians when they sawe anie one sluttishly fedde, they would saie euen as Nurses, wherby they noted the great disliking they had of their fulsome féeding. The Etimologie of Mother among the Grecians, may aptly bée applied to those mothers which vnnaturallye deale with their Children, they call it Meter a Meterine, that is, Mother, of not making much off, or of not nourishing. Hereof it commeth, that the Sonne doeth not with deepe desire loue his Mother, neyther with dutie obey her, his naturall affection being as it were diuided, and distraught into twaine, a Mother and a Nurse: Hereof it procéedeth that the Mother beareth but a colde kindnesse towards her childe, when she shall sée the Nature of the Nurse in the nurture of the Childe. The chi-

ſelf way to learning is, if there be a mutuall loue and feruent deſire, betweene the teacher & him that is taught, then verilie the greateſt furtheraunce to Education is, if the mother nouriſh the child, and the child ſucke the mother, that there be as it were a relation & reciprocall order of affection.

Yet if the mother either for the euill habit of her body, or the weakneſſe of her paps, cannot though ſhe would, nurſe the Infant, then let her prouide ſuch a one, as ſhal be of good complection, honeſt condition, carefull to tender the child, louing to ſee wel to it, willing to take paines, diligent in tending and prouiding all things neceſſarie, & as like both in the liniaments of the body and diſpoſition of the minde to the mother as may be. Let her forſe-ſlowe no occaſion that may bring the childe to quietneſſe and cleanelineſſe: for as the partes of a childe as ſoone as it is borne, are framed and faſhioned of the Midwife, that in all points it may be ſtraight and comelie: ſo the manners of the childe at the firſt are to be looked vnto, that nothing diſcommend the minde, that no crooked behauiour or vndecent demeanour bee found in the man.

Young and tender age is eaſilie framed to manners, and hardlie are thoſe thinges mollified which are harde. For as the Steele is imprinted in the ſoft Waxe: ſo learning is ingrauen in the minde of an young Impe. Plato that diuine Philoſopher, admoniſheth all Nurſes and Weaners of youth, that they ſhoulde not be too buſie, to tell them fond fables or filthie tales, leaſt at their entraunce into the worlde, they ſhoulde be contaminated with vnſeemelie behauiour. Vnto the which, Phocilides the Poet doth pithely allude, ſaying: Whileſt that the childe is young, let him be inſtructed in vertue and literature.

Moreouer, they are to be trained vp in the language of their Country, to pronounce aptly and diſtinctly with-

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out stammering euerie worde and sillable of their natiue speech, and to be kept from barbarous talke, as the ship from Rockes: least beeing affected with their barbarisme, they be also infected with their vncleane conuersation.

It is an olde Prouerbe, that if one dwell the nexte doore to a creeple, he will learne to hault, if one bee conuersant with an hypocrite, he will soone endeauour to dissemble. When this young Infant shall growe in yeeres, and be of that ripenesse that he can conceiue learning, insomuch that he is to be committed to the tuition of some Tutor, all deligence is to be had to searche such a one, as shal neither be vnlearned, neither ill liued, neither a light person.

A Gentleman that hath honest and discreete seruants disposeth them to the increase of his Seguiories, one hee appointeth steward of his Courtes, another ouerseer of his lands, one his Factor in farre Countries for his merchaundise, another puruayour for his cates at home. But if among all his seruants he shall espie one, either filthie in his talk, or foolish in his behauiour, either without wit, or voide of honeistie, either an vnthrift or a wittal, him he settes not as surueiour and ouerseer of his mannors, but as a superuisour of his childrens conditions and manners: to him hee committeth the guiding and tuition of his sonnes, which is by his proper nature a slaue, a knaue by condition, a beast in behauiour: and sooner will they bestow a hundreth crownes to haue a horse well broken, than a childe well taught. Wherein I cannot but meruaile to see them so carefull to increase their possessions, when they be carelesse to haue them wise that should inherit them.

A good and discreete Schoolemaster shoulde be such a one as Phœnix was, the instructour of Achilles, whome Pelleus (as Homere reporteth) appointed to that ende, that hee should bee vnto Achilles, not onelie a Teacher

of learning, but an example of good liuing. But that is most principallie to be looked for, and most diligentlie to be forsene, that such tutors be sought out for the education of a young childe, whose life had neuer bene stained with dishonestie, whose good name hath neuer bene called into question, whose manners hath bene irreprehensible before the world. As hal bandmen hedge in their trées, so shoulde good Schoolemaisters with good maners hedge in the wit and disposition of the Scholler, whereby the Blossomes of learning may the sooner increase to a Bud.

Manie Parents are in this to bée misliked, which hauing neither triall of his honestie, nor experience of his Learning, to whome they commit the Childe to be taught, without anie déepe or due consideration put them to one, either ignorant or obstinate, the which if they themselues should doe of ignorance, the follie cannot be excused: if of obstinacie, their leawdnesse is to bée abhorred.

Some Fathers are ouercome with the flatterie of those Soles, which professe outwardlie great knowledge, and shew a certaine kind of dissembling Austeritie in their life. Others at the intreating of their familiar friends are cõtent to commit their sonnes to one, without either substance of honestie or shadow of learning: By which their vndiscréete dealing, they are like those sicke men which reiect the expert and cunning Phisition, & at the request of their friends, admit the heedlesse practiser, which daungereth the patient, and bringeth the bodie to his bane. Or not vnlyke vnto those, which at the instant and importunate suite of their acquaintaunce, refuse a cunning pilot and chose an vnskilfull Parriner, which hazardeth the ship and themselues in the calmest sea.

Good God, can there be anie that hath the name of a Father, which will esteeme more the fancie of his friend,

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than the nurturte of his sonne? It was not in vaine, that Crates would ofen saie, that if it were lawfull euen in the market place he would crie out: Whether runne you Fathers, which haue all your carke and care co multiplie your wealth, nothing regarding your children, vnto whō you must leaue all. In this they resemble him, which is verie curious about the shoe, and hath no care of the foote.

Beside this, there are manie fathers so inflamed with the loue of wealth, that they bee as it were incensed with hate against their children, which Aristippus seeing in an old miser, did partlie note it. This old miser asking of Aristippus, what he would take to teach and bring vp his sonne, answered, a thousand groates: a thousand groates, God shielde, answered this old huddle, I can haue two seruants of that price. Unto whom he made aunswere, thou shalt haue two seruants & one sonne, & whether wilt thou sell? Is it not absurde to haue so great a care on the right hand of ẏ child to cut his meat, that if he handle his knife in the left hand, we rebuke him seuerelie, and to be secure of his nurture in discipline and learning? But what doe happen to those Parents that bring vp their children like wantons.

When their sonnes shall growe to mans estate, disdaining now to be corrected, stubburne to obey, giuing themselues to vaine pleasurs, and vnsemelie pastimes, then with the foolish trewant they begin to ware wise, and to repent them of their former follie, when their sonnes shall insinuate themselues in the companie of flatterers, (a kinde of men more perillous to youth, than anie kinde of beastes.) When they shall haunt Harlots, frequent Tauernes, bee curious in their attire, costly in their dyet, carelesse in their behauiour, when they shall either becommon Dicers with Gamesters, either wanton dallyers with Ladies, either spend all their thrift in Wine, or all their wealth on women: then the

Father curseth his owne securitie, and lamenteth too late his childes misfortune, then the one accuseth his sire, as it were of mallice, y he would not bring him vp in learning, & himselfe of mischiefe, that he gaue not his minde to good letters. If these youths had bene trained vp in the companie of anie Philosopher, they would neuer haue ben so dissolute in their life, or so resolute in their owne conceits.

It is good nurture that leadeth to vertue, and discrete demeanour that plaineth the path to felicitie.

If one haue either the giftes of fortune, as great riches, or of Nature, as semelie personage, he is to be despised in respect of learning. To be a noble man it is most excellent, but that is our auncestours, as Vlisses saide to Aiax, as for our nobilitie, our sticke, our kindered, and whatsoeuer we our selues haue not done, I scarcelie account ours. Riches are precious, but Fortune ruleth the roast, which oftentimes taketh awaie all from them that haue much, and giueth them more which hath nothing. Glorie is a thing worthie to bee followed, but as it is gotten with great trauaile, so is it lost in a small time.

Beautie is such a thing that wee commonlie preferre before all thinges, yet it vadeth before wee perceiue it to flourish: Health is that which all men desire, yet euer subiect to anie diseases: Strength is to bee wished for, yet is it either abated with an Ague, or taken awaie with age: Whosoeuer therefore boasteth of force, is to beastlie, seeing that he is in that qualities not to bee compared with beasts, as the Lyon, the Bull, the Elephant.

It is vertue, yea vertue, Gentlemen, that maketh Gentlemen, that maketh the poore rich, the base borne noble, the subiect a soueraigne, the deformed beautifull, the sicke, whole: the weake, strong: the most miserable, most happie. There are two principall and peculiar gifts

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in the nature of man, Knowledge and Reason: the one commaundeth, the other obaieth: these things neither the whirling wheele of Fortune can chaunge, neither the deceitfull cauiling of worldlings separate, neither sickneſſe abate, neither age abolish.

It is onelie Knowledge, which worne with yeares wareth young, and when all things are cut awaie with the Sickle of time, Knowledge flourisheth so high, that Time cannot reach it. Warre taketh all thinges with it euen as the whirle pole, yet muſt it leaue learning behinde it, wherefore it was wiſelie aunſwered in my opinion of Stilpo the Philoſopher: For when Demetrius wonne the Citie, and made it euen to the ground, leauing nothing ſtanding, he demaunded of Stilpo, whether he had loſt anie thing of his in this great ſpoile, vnto whom hee aunſwered, no verilie, for warre getteth no ſpoile of vertue.

Vnto the like ſence may the aunſwere of Socrates bee applied, when Gorgias aſked him whether hee thought the Perſian king happy or not: I knowe not ſaid he, how much vertue and diſcipline he hath: for happineſſe doth not conſiſt in the gifts of fortune, but in the grace of vertue. But as there is nothing more conuenient than inſtruction for youth, ſo would I haue them nurtured in ſuch a place as is renowmed for learning, voide of corrupt manners, vndefiled with vice, that ſeeing no vaine delights, they may the more eaſilie abſtaine from licentious deſires. They that ſtudie to pleaſe the multitude, are ſure to diſpleaſe the wiſe: they that ſeeme to flatter rude people with their rude pretences, leuell at greate honour, hauing no aime at honeſtie. When I was heere a Student in Athens, it was thought a greate commendation for a young Scholler to make an Oration Extempore, but certainlie in my iudgement it is vtterlie to be condemned, for whatſoeuer is done raſhlie, is done alſo rawlie: hee that taketh vppon him to ſpeake without

premeditation, knoweth neither how to begin, nor where to ende, but falling into a vaine of babbeling, vttereth those things, which with modestie he should haue concealed, and forgetteth those things, that before he had conceiued. An Oration either penned, either premeditated, keepeth it selfe within ỹ bonds of Decorum, I haue read that Pericles being at sundrie times called of the people to pleade, would alwaies aunswere that he was not readie: euen after the same manner Demosthenes being sent for to declaime amidst the multitude, staid, and saide, I am not yet prouided.

And in this inuective against Mydas, he seemeth to praise the profitableneſſe of premeditatiõ, I confeſſe, saith he, ye Athenians, that I haue studied and considered deepelie with my selfe what to speake, for I were a sot, if without due consideration had of those things that are to bee spoken, I should haue spoken vnaduisedlie. But I speake this not to this ende, to condemne the exercise of the wit, but that I would not haue anie young Scholler openlie to exercise it, but when he should growe both in age and eloquence, insomuch as he shall through greate vse and good memorie be able aptlie to conceiue, and readilie to vtter anie thing, the this saying Extempore, bringeth an admiration and delight to the auditorie, and singular praise and commendation to the Orator. For as he that hath long time bene fettered with chaines, being released, halteth through the force of his former yrons, so he that hath bene vsed to a strict kinde of pleading, when he shall talke Extempore, will sauour of his former penning. But if anie will vse it as it were a precept for youth to talke Extempore, he will in time bring them to an immoderate kinde of humilitie. A certaine Painter brought Appelles to the counterfaite of a face in a Table, saying: Loe Appelles, I drew this euen now. Whereunto he replied. If thou hadst bene silent, I would haue iudged this Picture to haue bene framed of the soddaine, I

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meruaile that in this time thou couldest not paint many more of these. But returne we againe. As I would haue tragicall and statelie stile shunned, so I would haue that abiect and base phrase eschued, for this swelling kinde of talke hath little modestie, the other nothing moueth.

Besides this, to haue the Oration all one in euerie part, neither adorned with fine figures, neither sprinkled with choice phrases, bringeth tediousnesse to the hearers, and argueth the speaker of little learning and lesse eloquence. He should moreouer talke of many matters, not alwaies harpe vppon one string, he that alwayes singeth one note without Descant, breedeth no delight, he that alwaies plaieth one part, breedeth loathsomenesse to the eare. It is varietie that moueth the minde of all men, & one thing saide twice (as we saie commonlie) deserueth a trudge.

Homer would saie, that it loathed him to repeate any thing againe, though it were neuer so pleasant or profitable. Though the Rose be sweete, yet being tyed with the Violet, the smell is more fragrant: though meat nourish, yet hauing good sauour it prouoketh appetide. The fairest nosegaie is made of many flowers, ỳ finest picture of sundrie coulours, ỳ wholsomest medicines of diuerse hearbs: wherefore it behoueth youth with all industrie to search not onelie the hard questions of the Philosophers, but also the fine cases of the Lawyers, not onelie the quirkes and quiddities of the Logitians, but also to haue a sight in the numbers of Arethmetricians, the Triangles & Circles of the Geometricians, the Sphære and Globe of the Astrologians, the notes and crochets of the Musitians, the odde conceits of the Poets, the simples of the Phisitions, and in all things, to the end that when they shall be willed to talke of anie of them, they may be ignorant in nothing.

He that hath a garden plot doth as well sowe the Pot hearbe as the Margerom, as well the Leeke as ỳ Lilly, as

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well the wholsome Isoppe as the faire Carnation, the which hee doeth to the intent hee may haue wholesome hearbes as well to nourish his inward partes, as sweete flowers to please his outward desire, as well fruitfull plants to refresh his sences, as faire sheawes to please his sight. Euen so, whosoeuer that hath a sharpe and capable wit, let him as well giue his minde to sacred knowledge of Diuinitie, as to the profound studie of philosophie, that by his wit he may not onelie reap pleasure but profit, not onelie contentation of minde, but quietnesse in conscience. I will proceede in the Education.

I would haue them first of all to follow Philosophie, as most auncient, yea, most excellent, for as it is pleasant to passe through many faire Cities, but most pleasant to dwell in the fairest: euen so to read many Histories and Artes it is pleasant, but as it were to lodge with Philosophie most profitable.

It was prettily saide of Bion the Philosopher: Euen as when the lowers could not haue the company of Penelope, they ranne to her handmaidens: so they that cannot attaine to the knowledge of Philosophie, applie their mindes to things most vile and contemptible. Wherfore we must preferre Philosophie as the onelie Princesse of all Sciences, and other artes as waiting maides.

For the curing and keping in temper of the bodie man by his industrie hath found two things, Phisick, and Exercise, the one cureth sickenesse, the other preserueth the bodie in temper: but there is nothing that may heale diseases, or cure woundes of the minde, but onelie Philosophie.

By this shall wee learne what is honest, what dishonest: what is right, what is wrong: and that I may in one worde saie what may be saide, what is to bee knowen, what is to bee auoided: how we ought to obey our parents, reuerence our elders, entertaine straungers, honour Magistrates, loue our friendes, liue with

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our wiues vse our seruants. How we should worshippe God, be dutifull to our fathers, stand in awe of our superiors, obey law, giue place to officers, how we may chuse friends, nurture our children, & that which is most neede, how we should neither be to proud in prosperitie, neither pensiue in aduersitie, neither like beasts ouercome with anger. And here I cannot but lament Athens, which hauing been alwaies the Nurse of Philosophers, doth nowe nourish onelie the name of Philosophie. For to speake plainelie of the disorder of Athens, who doeth not see it and sorrowe at it? Such playing at Dice, such quaffing of drinke, such dalliaunce with women, such daunceing, that in my opinion, there is no quaffer in Flaunders so giuen to tippeling, no Courtier in Italie so giuen to ryot, no creature in the worlde so misled, as a Student in Athens.

Such a confusion of degrees, that the Scholler knoweth not his dutie to the Bachelor, nor the Bachelor to the Maister, nor the Maister to the Doctor. Such corruption of manners, contempt of Magistrates, such open sinnes, such priuie villanie, such quarrelling in the streetes, such subtill practises in chambers, as maketh my heart to melt with sorrowe to thinke of it, and shoulde cause your mindes Gentlemen to bee penitent to remember it.

Moreouer, who doth knowe a Scholler by his habite? Is there any hat of so vnseemelye a fashion, anie dublet of so long a waste, anie hose so short, anie attyre, eyther so costlie or so courtlie, either so straunge in making, or so monstrous in wearing, that is not worne of a Scholler? Haue they not now in steede of blacke cloth, blacke Velvet, in steed of course Sackcloth, fine Silke? Be they not more like Courtiers than Schollers, more like stageplaiers than Students, more like Ruffians of Naples than disputers of Athens? I would to God they did not imitate all other Nations in the vice of the minde, as they doe in

the attire of the body, for certainelie, as there is no nation whose fashion in apparell they doe not vse, so there is no wickednesse published in anie place that they do not practise. I thinke that in Sodom and Gomorra there was neuer more filthinesse, neuer more pride in Rome, more poisoning in Italie, more lying in Creet, more pirrie pouling in Spaine, more Idolatrie in Aegypt, than is at this daye in Athens, neuer such sects amõg the Heathens, such Scismes among the Turkes, such misbeleefe among the Infidells, as is now among schollers. Be there not many in Athens which thinke there is no God, no redemption, no resurrection?

What shame is this Gentlemen, that a place so renowmed for good learning, should be so shamed for ill liuing? That where grace doth abound, sinne should so superabound? That where the greatest profession of knowledge is, there should also be the least practising of honestie.

I haue read of manie Vniuersities, as of Padua in Italie, Paris in Fraunce, Wittenberge in Germanie, in England, of Oxford and Cambridge, which if they were halfe so ill as Athens, they were too too badde, and as I haue heard, as they bee they bee starke naught. But I can speake the lesse againſt them for that I was neuer in them, yet can I not chuse but be agreeued, that by report I am inforced rather to accuse them of vanitie, than excuse them anie waie. Ah Gentlemen what is to bee looked for, naie, what is not to be feared, when the Temple of Vesta, where virgins should liue, is like the Stewes fraught with strumpets, when the Alter where nothing but sanctitie and holinesse should be vsed, is polluted with vncleannesse, when the Vniuersities of Christendome, which should be the eies, the lights, the leauen, the salt, the seasoning of the world, are dimmed with blind concupiscence, put out with pride, and haue lost their sauour with impietie.

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Is it not become a bye worde among the common people, that they had rather send their children to the cart than to the Vniuersitie, being induced so to saie, for the abuse that raigneth in the Vniuersities, who sending their sonnes to attaine knowledge, finde them little better learned, but a great deale worse liued than when they went, and not onelie vnthrifts of their monye, but also banquerouts of good manners: was not this the cause that caused a simple woman in Greece to exclaime against Athens, saying: The Maister & the scholler, the Tutor and the Pupill be both agréed, for the one careth not how little paine he taketh for his money, & other how little learning.

I perceiue that in Athens there bée no chaunge-linges: when of olde it was saide to a Lacedemonian, that all the Grecians knew honestie, but not one practised it.

When Panthænea were celebrated in Athens, an olde man going to take a place was mockinglie reiected, at the last comming among the Lacedemonians, all the youth gaue him place, which the Athenians liked well off. Then one of the Spartans cryed out: Verilie the Athenians know what shoulde bée done, but they neuer doe it.

When one of the Lacedemonians had bene for a certaine time in Athens, seeing nothing but dancing, dicing, banketting, surfetting, and licentious behauiour, returning home he was asked how all things stood in Athens, to whom he answered all things are honest there, meaning that the Athenians accounted all thinges good, and nothing bad.

How much abuses shoulde or might be redressed in all Vniuersities, especiallie in Athens, if I were of authoritie to cõmand, it shuld sone be seene, or of credit to perswade those that haue the dealing with them, it should sone bee shewen.

And vntill I ſée better reformation in Athens my yong Ephœbus ſhal not be nurtured in Athens, I haue ſpoken all this, that you Gentlemen might ſée how the Philoſophers in Athens practiſe nothing leſſe than Philoſophie, what Scholler is he that is ſo zealous at his Booke as Chriſippus, who had not his maide Meliſſa thruſt meate in his mouth, had peſtriſhed with famine, being alwaies ſtudying. Who ſo watchfull as Ariſtotle, who going to bedde would haue a ball of braſſe in his hande, that if he ſhould be taken in a ſlumber, it might fall and wake him: No, no, the times are chaunged as Ouid ſaith, and we are chaunged in the times, let vs indeuour euerie one to amend one, and we ſhall all ſone be amended, let vs giue no occaſion of reproch, and we ſhall more eaſſie beare the burden of falſe reports. And as we ſée by learning what we ſhould doe, ſo let vs doe as we learne, then ſhall Athens flouriſh, then ſhall the Students be had in great reputation, then ſhall learning haue his hire, and euerie good Scholler his hope. But returne we once againe to Philo.

There is amongſt men a trifolde kinde of life. Actiue, which is about ciuill function and adminiſtration of the common weale. Speculatiue, which is continuall meditation and ſtudie. The third a life lead, moſt commonlie a lewde life, an idle and a vaine life, the life that the Epicures account their whole felicitie, a voluptuous life, repleniſhed with all kinde of vanitie, if this actiue life bée without philoſophie, it is an idle life, or at the leaſt a lyke euill employed, which is worſe: if the contemplatiue life be ſeparated from the Actiue, it is moſt vnprofitable.

I would therfore haue my youth ſo to beſtow his ſtudie, as he may be both exerciſed in the common weale to common profit, and well imployed priuatly for his owne perfection, ſo as by his ſtudie the rule he ſhall beare may be directed, and by his gouernment his ſtudie may be increaſed:

created: in this manner did Pericles deale in ciuill affaires: after this sort did Architas the Tarentine, Dion the Syracusian, the Theban Epiminondas gouerne their Cities.

For the exercise of the bodie, it is necessarie also somewhat be added, that is, that the childe should be at such times permitted to recreate himselfe, when his minde is ouercome with studie, least dulling himselfe with ouermuch industrie, hee become vnfit afterward to conceiue readilie: besides this, it will cause an apt composition and naturall strength, that it before retained. A good composition of the bodie, layeth a good foundation of olde age: for as in the faire Summer we repaire all thinges necessarie for the colde Winter: so good manners in youth, and lawfull exercises, bee as it were victualles and nourishment for age, yet are their labours and pastimes so to be tempered, that they weaken not their bodies more by plaie, than otherwise they should haue done by studie: and so to be vsed, that they addict not themselues more to the exercise of the lims, than the following of learning: the greatest enimies to discipline, as Plato recounteth, are labours, and sleepe.

It is also requisite that he be expert in martiall affaires, in shooting, in darting, that he hawke & hunt, for his honest pastime and recreation: and if after all these pastimes he shal learne secure, nothing regarding his bookes, I would not haue him scourged with stripes, but threatened with words, not dulled with blowes lyke seruants, the which the more they are beaten, the better they beare it, and the lesse they care for it: for children of good disposition, are either incited by praise to goe forward, or shamed by dispraise to commit the like offence: those of obstinate and blockish behauiour, are neither with words to be perswaded, neither with stripes to be corrected. They must now be taunted with sharp rebukes, straight waies admonished with faire wordes, now threatened a pay-

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ment, by and by promised a reward, and dealt with all, as nurses doe with their babes, whom after they haue made to crie, they proffer the teate.

But diligent heede must be taken, that he be not praised aboue measure, least standing too much in his owne conceite, he becõmeth obstinate in his owne opinions. I haue knowne many Fathers, whose great loue towards their sonnes, hath bene the cause in time that they loued them not: for when they see a sharpe wit in their sonne to conceiue, for the desire they haue, that he should outrunne his fellowes, they loade him with continuall exercise, which is the onelie cause that he sticketh vnder his burden, and giueth ouer in the plaine fielde. Plantes are nourished with little Raine, yet drowned with much: euen so the minde with indifferent labour waxeth more perfect, with ouer-much studie it is made fruitlesse.

We must consider that all our life is deuided into remission and studie. As there is watching, so is there sleepe: as there is warre, so is there peace: as there is Winter, so is there Summer: as there be many working daies, so is there also many holie daies: and if I may speake all in one word, ease is the sauce of labour, which is plainlie to be seene, not onelie in liuing things, but also in things without life. We vnbend the bow, that we may the better bend him: we vnlose the harpe, that we may the sooner tune him: the bodie is kept in health, as wel with fasting as eating: the mind healed with ease, as well as with labour. Those parents are in my minde to be misliked, which commit the whole care of the childe to the custodie of a hireling, neither asking, neither knowing, how their children profit in learning. For if the Father were desirous to examine his sonne in that which he hath learned, the Maister would be more carefull what he did teach: but seeing his father carelesse what they learne, he is also secure what he teacheth. That notable saying of ỹ

horse-

horse-keeper may be heere applyed, which saide, Nothing did so fat the horse as the eie of the king.

Moreouer, I would haue the memorie of children continuallie to be exercised, which is the greatest furtherance to learning that can be. For this cause they fained in their olde Fables Memorie to bee the mothel of Perfection. Children are to be chastised if they vse any filthie or vnseemely talke, for as Democrates saith, the word is the shadow of the worke: they must be curteous in their behauiour, lowlie in their speech, not disdaining their cockemates, or refraining their companie: they must not liue wantonly, neither speake impudently, neither be angrie without cause, neither quarrellous without coulour. A young man being peruerse in nature, & proude in wordes & manners, gaue Socrates a spurne, who being moued by his fellowes to giue him another: If saide Socrates, an Asse had kicked me, would you also haue me to kicke him againe, the great wisdome in Socrates in suppressing his anger is worthie great commendation. Archetas the Parentine returning from warre & finding his ground ouergrowen with weedes, & turned vp with Moales, sent for his Farmer, vnto whom he saide, if I were not angrie, I would make thee repent thy ill husbandrie. Plato hauing a seruant, whose blisse was in filling of his bellie, seeing him on a time idle & vnhonest in behauiour, saide, Out of my sight, for I am incensed with anger. Although these examples be hard to imitate, yet should euerie man do his indeuour to expresse that hot and headie humor, which he is by nature subiect vnto.

To bee silent and discreet in companie, though manie thinke it a thing of no great waight or importaunce, yet it is most requisite for a young man, and most necessarie for my Ephœbus. It neuer hath beene hurtfull to anie to holde his peace: to speake damage to manie: what so is kept in silence is husht, but whatsoeuer is

babled

babled out, cannot againe be recalled. We may see the cunning and curious worke of nature, which hath barred & hedged in nothing so strongly as the tongue, with two rowes of teeth, and therewith two lips: besides, she hath placed it farre from the heart, that it should not vtter that which the heart had conceiued. This also should cause vs to bee silent, seeing those that vse much talke, though they speake truly are neuer beleeued.

Wine therefore is to be refrained, which is tearmed to be the glasse of the minde, and it is an olde Prouerbe, whatsoeuer is in the hart of the sober mā, is in the mouth of the drunkard. Bias holding his tongue at a feast, was tearmed there of a tatler to be a fowle, who saide: is there anie wise man that can holde his tongue amiddest the Wine? Unto whom Bias answered, there is no fowle that can.

A certaine Gentlemen heere in Athens inuited the Kings legates to a costlie and sumptuous feast, where also he assembled manie Philosophers, and talking of diuers matters, both of the common weale and learning, onelie Zeno said nothing. Then the Ambassadours sayd, What shall we shew of thee O Zeno, to the king? Nothing answered hee, but that there is an olde man in Athens, that amiddest the potties coulde holde his peace. Anacharsius supping with Solon, was found a sleepe, hauing his right hand before his mouth, and his left vppon his priuities, whereby was noted, that the tongue shoulde be rained with ẏ strongest bridle. Zeno because he would not be inforced to reueale anie thing against his will by torments, bit of his tongue, and spit it in the face of the tyrant.

Nowe when children shall by wisedome and vse refraine from ouer-much tattelyng, let them also bee admonished, that when they shall speake, they speake nothing but truth: to lye is a vice most detestable, not to bee suffered in a slaue, much lesse in a sonne. But the greatest

the greatest thing is yet behind, whether that those are to bee admitted as cockmates with children, which loue them entirlie, or whether they be to be banished from them.

When as I see manie Fathers more cruell to their children then carefull of them, which thinke it not necessarie to haue those about them that most tender them, then am I halfe as it were in a doubt to giue counsaile. But when I call to my remembraunce, Socrates, Plato, Xenophon, Eschines, Sabetes, & all those that so much commend the loue of men, which haue also brought vp many to great rule, reason, & pietie, then I am encouraged to imitate those, whose excellencie doth warrant my precepts to be true. If anie shall loue the childe for his comelie countenance, him would I haue to be banished as a most dangerous and infectious beast: if he shall loue him for his Fathers sake, or for his owne good qualities, him would I haue to bee with him alwaies, as superuisour of his manners, such hath it been in times past the loue of one Athenian to the other, and one Lacedemonian to the other.

But hauing sayde almost sufficient for the education of a childe, I will speake two wordes how he should bee trained when he groweth in yeres. I cannot but mislyke the nature of diuerse Parents, which appoint ouerseers and Tutors for their children in their tender age, and suffer them when they come to bee young men, to haue the Bridle in their owne hande, knowing not that age requireth rather a hard snaffell than a pleasant bit, and is sooner allured to wickednesse than childehode.

Who knoweth not the escapes of children, as they are small, so are they soone amended, either with threates they are to be remedied, or with faire promises to be rewarded. But the sinnes and faultes of young men are

almost or altogether intollerable, which giue themselues to bee delicate in their diet, prodigall in their expences, vsing Dicing, Dauncing, Dronkennesse deflowring of virgins, abusing wiues, committing adulteries, and accounting all things honest that are most detestable.

Heere therefore must be vsed a due regarde that their lust may be repressed; their riot abated, their courage cooled: for harde it is to see a young man to be maister of himselfe, which yeeldeth himselfe as it were a bondslaue to fond and ouerlashing affections. Wise Parents ought to take good heed, especiallie at this time, that they frame their sonnes to modestie, either by threates or by rewardes, either by faire yromises or seuere practises, either shewing the miseries of those that haue bene ouercome with wildnesse, or the happinesse of them that haue contented themselues with in the bands of reason: these two are as it were the Ensignes of vertue: the hope of honor, the feare of punishment. But chieflie parents must cause their youth to abandon the societie of those which are noted of euill liuing and lewde behauiour, which Pythagoras seemed somwhat obscurelie to note in these his sayings.

First, that one should abstaine from the tast of those things that haue blacke lailes: that is, wee must not vse the companie of those, whose corrupt manners doe as it were make their life blacke. Not to go aboue the ballance, that is, to reuerēce iustice, neither for feare or flatterie to leane vnto anie one parciallie. Not to liue in idlenesse, is, that sloth should bee abhorred. That we should not shake euerie man by the hand: That is, that we should not contract friendship with all. Not to weare a straight ring: that is, that we should leade our life so as wee neede not fetter it with chaines. Not to bring fire to the slaughter: is, that we must not prouoke anie that is furious with

wordes

woꝛdes. Not to eate our heartes: that is, that we ſhould not vexe our ſelues with thoughts, conſume our bodies with ſighes, w̄ ſobs, oꝛ with care to pine our carcaſes. To abſtaine from beanes, that is, not to meddle in ciuill affaires oꝛ buſineſſe of ẏ cōmon weale, foꝛ in oldetimes the election of Magiſtrates was made by pulling of Beanes. Not to put our meate in Scapio: that is, we ſhould not ſpeake of manners oꝛ vertues, to thoſe whoſe mindes be infected with vice.

Not to retire when we are come to the end of our race: that is, when we are at the point of death, we ſhould not be oppreſſed with griefe, but willingly yelde to Nature. But I will returne to my foꝛmer pꝛecepts: that is, that young men ſhould be kept from the companie of thoſe that are wicked, eſpeciallie from the ſight of the flatterer. Foꝛ I ſaie now as I haue oftentimes before ſaide, ẏ ther is no kinde of beaſt ſo noiſome as the flatterer, nothing that will ſoner conſume both the ſonne and the father, and all honeſt friendes.

When the Father exhoꝛteth the ſonne to ſobꝛietie, the flatterer pꝛouoketh him to Wine: when the Father warneth him to continencie, the flatterer allureth him to luſt: when the Father admoniſheth him to thꝛifte, the flatterer haleth him to pꝛodigalitie: when the Father encourageth him to labour, the flatterer, layeth a Cuſhion vnder his Elbowe to ſleepe: bidding him to eate, dꝛinke, and to bee merrie, foꝛ that the lyfe of man is ſoone gone, and but as a ſhoꝛt ſhadowe: and ſeeing that wee haue but a while to liue, who would doe like a ſeruant? They ſaie, that nowe their Fathers be olde, and doate thꝛough age like Saturnus.

Hereof it commeth that young men giuing not onelie attentiue eare, but readie coine to flatterers, fall into ſuch miſſoꝛtune: hereof it pꝛoceedeth, that they

haunt the stewes, marrie before they be wise, and die before they thriue. These be the beasts which liue by the trenchers of young Gentlemen, & consume the treasures of their reuenues, these be they that lyth young youths in all their sayings, that vpholde them in all their doings, with a yea, or a naie, these be they that are at euery becke, at euerie nod, free men by Fortune, slaues by free will.

Wherefore if there bee anie Father that would haue his children nurtured and brought vp in honestie, let him expell these Panthers which haue a sweete smell, but a deuouring minde: yet would I not haue parents altogether precise, or to seuere in correction, but let them with mildnesse forgiue light offences, and remember that they themselues haue bene young: as the Phisition by mingling bitter poisons vnto sweete licour, bringeth health to the bodie, so the Father with sharpe rebukes, seasoned with louing lookes, causeth a redresse and amendement in the child. But if the Father be throughlie angrie vpon good occasion, let him not continue his rage, for I had rather he should be sone angrie than hard to be pleased, for when the sonne shall perceiue that the father hath conceiued rather a hate than a heate against him, he becommeth desperate, neither regarding his Fathers ire, neither his owne vtter.

Some light faultes let them dissemble as though they knew them not, and seeing them, let them not seeme to see them, and hearing them, let them not seeme to heare. We can easilie forget the offences of our friends, be they neuer so great, and shall we not forgiue the escapes of our children be they neuer so small? We beare oftentimes with our seruants & shall we not sometimes with our sonnes: the skirrell Jenet is ruled as well with the wand, as with the spurre, the wildest childe is as sone corrected with a word as with a weapon. If thy sonne bee so stubburne,

obsti-

obstinatlie to rebell against thee, or so wilfull to persi-
uer in his wickednesse, that neither for feare of punish-
ment, neither for hope of reward he is any waie to be re-
claimed, than seeke out some marriage fit for his degree,
which is the surest bond of youth, & the strongest chaine
to fetter affections that can be found. Yet let his wife
be such a one, as is neither much more noble in birth, or
farre more richer in goods, but according to the wise say-
ing: Choose one euerie waie as neere as may bee, equall
in both, for they that doe desire great dowries, doe ra-
ther marrie themselues to the wealth, than to their
wife.

But to returne to the matter: It is most requisite that
Fathers, both by their discreete counsaile and honest con-
uersation, bee an example of imitation to their children,
that they seeing in their parēts, as it were in a glasse, the
perfection of manners, they may be encouraged by theyr
vpright liuing to practise the like pietie. For if a Father
rebuke his childe for swearing, and he himselfe a blasphe-
mer, doth he not see that in detecting his sonnes vice, he al-
so noteth his owne? If the Father counsaile his sonne to
refraine wine as most vnholesome, and drinke himselfe
immoderatlie, doth he not as well reproue his owne fol-
lie, as rebuke his sonnes? Age alwaie ought to be a myr-
rour for youth: for wher olde age is impudent, there cer-
tainlie youth must needes be shamelesse: where the aged
haue no respect of their honourable and graye haires, ther
the young gallants haue little regard of their honest beha-
uiour: and in one word to conclude all, where age is past
grauitie, there youth is past grace. The summe of all,
wherewith I would haue my Ephœbus indued, and how
I would haue him instructed, shal brieflie appeare in this
following.

First, that he be of honest parents, nursed of his mo-
ther, brought vp in such a place as is incorrupt, both for
the aire and manners, with such a person as is vndefi-

led of greate zeale, of profound knowledge of absolute perfection, that hée bée instructed in Philosophie, wherby hée may attaine learning, and haue in all sciences a smacke, whereby he may readilie dispute of anie thing: that his bodie be kept in his pure strength by honest exercise, his wit and memorie by diligent studie: that he abandon all allurements of vice, and continuallie encline to vertue: Which if it shall, as it may come to passe, then doe I hope that if euer Platoes common weale shall flourish, that my Ephœbus shall bée a Citizen: that if Aristotle fined anie happie man, it will be my childe: if Tullie confesse anie to bée an absolute Oratour, it will bée my young youth.

I am héere therefore Gentlemen, to exhort you that with all industrie you applie your mindes to the studie of Philosophie, that as you professe your selues Students, so you may be Students, that as you disdaine not the name of Scholliers: so you will not be found void of the duetie of Scholliers: let not your mindes be caried awaie with vaine delights, as with trauailing into farre and strange Countries, where you shall sée more wickednesse, then learne vertue & wit. Neither with costlie atire of the new cut, the Dutch hat, the French hose, the Spanish rapier, the Italian hilt, and I know not what.

Cast not your eyes on the beautie of women, least ye cast awaie your hearte with follie, let not that fond Loue wherewith youth fatteth himselfe as fat as a swie, infect you, for as a sinnowe béeing cut, though it be healed, ther will alwaies remaine a scarre: or as fine linnen stained with blacke inke, though it be washed neuer so often, will haue an yron mouke: so the minde once mangled or maimed with loue, though it be neuer so well cured with reason, or cooled by wisedome, yet there will appeare a scarre, by the which one may gesse the minde hath bene pearced, and a blemish, whereby one may iudge the heart hath bene stained.

Refraine from dicing, which was the onelie cause that Pyreus was striken to the heart, & from dauncing, which was the meanes that lost Iohn Baptists head: I am not he that will disalow honest recreation, although I detest the abuses.

I speake boldlie vnto you, because I my selfe know your what Athens hath bene, what Athens is, what Athens should be, I can gesse. Let not everie Inne & Alehouse in Athens be as it were your chamber, frequēt not those ordinarie Tables, where either for desire of delicate cates, or the meeting of youthfull companions, ye both spende your money vainelie, and your time idlie: imitate him in life, whome you seeme to honour for his learning, Aristotle, who was neuer seene in the companie of those, that idlie bestowed their time.

There is nothing more swifter than Time, nothing more sweeter: we haue not as Seneca saith, little time to liue, but wee lose much, neither haue we a short lyfe by Nature, but we make it shorter by naughtynesse, our life is long, if we know howe to vse it. Follow Appelles that cunning and wise Painter, which would let no daie passe ouer his head, with out a line, without some labour.

It was pretilie said of Hesiodas: Let vs endeauour by reason to excell beasts, seeing beasts by nature excel men, although strictlie taken it be not so, for ỳ, man is indued with a soule, yet taken touching their perfection of sences in their kinde, it is most certaine. Doth not the Lyon for strength, the Turtle for loue, the Ant for labour, excell man? Doth not the Eagle see clearer, the Vulture smell better, the Poale beare lightlier? Let vs therefore endeauour to excell in vertue, seeing in qualities of the bodie we be inferiour to beasts.

And here I am most earnestlie to exhort you to modestie in your behauiour, to dutie to your Elders, to diligence in your studies.

I was of late in Italie, where mine eares glued and my heart was galled, to heare the abuses that raigned in Athens: I cannot tell whether those things sprang by the lewde and lying lips of the ignorant, which are alwaies enimies to learning, or by the reportes of such as saw them and sorrowed at them.

It was openlie reported of an olde man in Naples, that there was more lightnesse in Athens, then in all Italie, more wanton youthes of Scholliers, than all Europe besides, more Papistes, more Atheists, more sects, more schismes, than in all the Monarchies in the world, which things although I thinke they be not true, yet can I not but lament, that they should bee deemed to be true, and I feare me they be not altogether false: there can no great smoke arise, but there must be some fire, no great report without great suspition.

Frame therefore your lines to such integritie, your studies to attaining of such perfection, that neither the might of the strong, neither the malice of the weake, neither the swift reports of the ignorant, be able to spot you with dishonestie, or note you of ungodlinesse.

The greatest harme that you can doe vnto the envious, is to doe well: the greatest corrasiue that you can giue vnto the ignorant, is to prosper in knowledge, the greatest comfort that you can bestowe on your parents, is to liue wel and to learne well: the greatest commoditie that you can yeeld vnto your Countrie, is with wisedome to bestow that talent, that by grace was giuen you.

And heere I cannot chuse but giue you that counsaile, that an old man in Naples, gaue me most wisely, although I had then neither grace to follow it, neither will to giue eare to it, desiring you not to reiect it, because I did once despise it. It was thus as I can remember word for worde.

Descend into your owne consciences, consider with your

your selues, the great difference betweene staring and starke blinde, wit and wilsdome, loue and lust: Be merry, but with modestie: be sober, but not sullen: be valiant, but not to venturous: let your attyre be comely, but not too costlie: your diet wholsome, but not excessiue: vse pastime as the worde importeth, to passe the time in honest recreation, mistrust no man without cause, neyther be you credulous without proofe: be not light to followe euerie mannes opinion, neither obstinate to stand in your owne conceites: serue God, feare God, loue God, and God will so blesse you, as either your harts can wish, or your frends desire.

This was his graue and godlie aduise, whose counsaile I would haue you all to followe, frequent lectures, vse disputations openlie, neglect not your priuate studies, set not degrées be giuen for loue, but for learning, not for monie, but for knowledge, and because you shall be the better encouraged to followe my counsaile, I will be as it were an example vnto you, desiring you all to imitate me.

Euphues hauing ended his discourse, and finished those precepts which he thought necessarie for the instruction of youth, gaue his mindes to the continuall studie of Philosophie, insomuch as he became publike Reader in the Vniuersitie, with such commendation, as neuer anie before him, in the which he continued for the space of ten yeares, onelie searching out the secrets of Nature, and the hidden mysteries of Philosophie, and hauing collected into three volumes his Lectures, thought for the profite of young Scholers to set them forth in print, which if he had done, I would also in this his Anatomie haue inserted, but he altring his determinatiō set into this discourse with him selfe,

Why Euphues, art thou so addicted to the studie of the Heathen, that thou hast forgotten thy God in Heauen: shall thy wit rather be employed to the attaining of hu-

mane wisedome, than diuine knowledge? Is Aristotle more deere to thee with his bookes, than Christ with his bloud? What comfort canst thou finde in Philosophie for thy guiltie conscience? What hope of the resurrection? What glad tidinges of the Gospell?

Consider with thy selfe that thou art a Gentleman, yea, and a Gentile, and if thou neglect thy callyng, thou art worse than a Iewe. Most miserable is the estate of those Gentlemen, which thinke it a blemishe to their auncestours, and a blot to their owne Gentrie, to reade or practise Diuinitie. They thinke it now sufficient for their felicitie, to ride well vppon a great horse, to hawke, to hunt, to haue a smacke in Philosophie, neither thinkeing of the beginning of wisedome, neither the end, which is Christ: one sie they account Diuinitie most contemptible, which is and ought to be most notable. Without this, there is no Lawyer bee he neuer so eloquent, no Physition be he neuer so excellent, no Philosopher bee he neuer so learned, no King, no Keyser, be he neuer so royall in birth, so politike in peace, so expert in warre, so valiant in prowesse, but he is to bee detested and abhorred.

Farewell therefore the fine and filed phrase of Cicero, the pleasant Elegues of Ouid, the deapth & profound knowledge of Aristotle. Farewell Rethorike, farewel Philosophie, farewell all learning, which is not sprong from the bowells of the holie Bible.

In this learning shall we finde milke for the weake, and marrowe for the strong, in this shall we see howe the ignorant may be instructed, the obstinate confuted, the penitent comforted, the wicked punished, the Godlie preserued: Oh I would Gentlemen would sometimes sequester themselues from their owne delightes, and employe their wits in searching these heauenlie and diuine mysteries. It is common, yea and lamentable to see, that if a young youth haue the giftes of Nature, as a sharpe

wit,

wit, or of Fortune, no sufficient wealth to maintaine them, hee employeth the one in the vaine inuentions of loue, the other in the vile bracerie of pride: the one in the passions of his minde and promises of his Loue, the other in furnishing of his bodie, and furthering of his lust. Whereof it commeth, that such vaine ditties, such idle sonetes, such entising songes, are set forth to the gaze of the world and griefe of the godlie. I my selfe know none so ill as my selfe, who in times past haue bene so superstitiously addicted, as I thought no heauen to the Paradise of Loue, no Angel to be compared to my Ladie, but as repentance hath caused me to leaue and loath such vaine delights, so wisedome hath opened vnto me the perfect gate to eternall life.

Besides this, I my selfe hath thought, that in Diuinitie there might be no eloquence which I might imitate, no pleasant inuention which I might follow, no delycate phrase that might delight me: but now I see that in the sacred knowledge of Gods will, the onelie eloquence, the true and perfect phrase, the testimonie of saluation doth abide: and seing without this, all learning is ignorance, all wisedome, meere follie, all wit, plaine blunt nesse: all iustice, iniquitie: all eloquence, barbarisme: all beautie, deformitie: I will spend all the remainder of my life in studying the olde Testament, wherein is prefigured the comming of my Sauiour, the new Testament, wherein my Christ doth suffer for my sinnes, and is crucified for my redemption, whose bitter agonies shall cast euerie good Christian into a shiuering agne, to remember his anguith: whose sweating of water and blood, should cause euerie deuout and zealous Catholike to shedde teares of repentaunce, in remembraunce of his torments.

Euphues hauing discoursed thus with himselfe, did immediatlie abandon all light companie, all the disputations in Scholes of Philosophie, and gaue himselfe to

the touchstone of holinesse in Diuinitie, accounting all other things as most vile and contemptible.

¶ Euphues to the Gentlemen Schollers in Athens.

THE Merchant that trauaileth for gaine, the Husbandman ẏ toileth for increase, the Lawyer that pleadeth for golde, the crafts man that seeketh to liue by his labour, all these after they haue fatted thẽselues with sufficient, either take theyr ease, or lesse paine than they were accustomed: Hippomanes ceased to runne whẽ shee had gotten the goale: Hercules to labour when he had obtained the victorie: Mercurie to pipe when he had cast Argus in a slumber. Euerie action hath his end, and then we leaue to sweate when we haue found the sweet. The Ant though shee toile in Summer, yet in Winter she leaueth to trauaile. The Bee though she delight to sucke the faire flower, yet is she at the last cloied with the Honie. The Spider that weaueth the finest threed ceaseth at the last, when shee hath finished her web. But in the action and studie of the minde (Gentlemen) it is farre otherwise, for he that tasteth the sweete of learning, endureth all the sower of labour. He that seeketh the deapth of knowledge, is as it wer in a Laborinth, in the which ẏ farther he goeth, the farther he is from the end: or like the bird in the lime bush, which ẏ more she striueth to get out, the faster sticketh in.

And certainlie it may be saide of learning, as it was faiued of Nectar the drinke of the Gods, the which the more it was dronken, the more it would ouerflowe the brime of the cup, neither is it farre vnlike the stone that groweth in the riuer of Curia, the which the more it is cut, the more it increaseth.

And

And it feareth with him that followeth it, as with him that hath the dropsie, who the more he drinketh the more he thirsteth. Therfore in my minde the student is at lesse ease, than the Oxe that draweth, or the Asse that carryeth his burden, who neither at the bord when others eate, is voide of labour, neither in his bedde when others sleepe, is voide of meditation.

But as in manuarie crafts, though they be all good, yet that is counted most noble, that is most necessarie, so in the actions and studies of the minde, although they be all worthie, yet ẏ deserueth greatest praise, which bringeth greatest profit. And so we commonlie doe make the best account of that, which doth vs most good. We esteeme better of the Phisition that ministreth the potion, than of the Apothecarie that selleth the druges. How much more ought we with all diligence, studie, and industrie, to spend our short pilgrimage in the seeking out of our saluation. Vaine is Philosophie, vaine is Phisicke, vaine is Lawe, vaine is all learning, without the tast of diuine knowledge. I was determined to write notes of Philosophie, which had ben to feed you fat with follie: yet that I might seeme neither idle, neither you euil imploied, I haue heere set down a briefe discourse, which of late I haue had with an Heretike, which kept mee from idlenesse, and may if you read it deter you from Heresie. It was with an Atheyst, a man in my opinion monstrous, yet tractable to be perswaded. By this you shall see the absurd dotage of him ẏ thinketh there is no God, or an vnsufficient God: yet heere shall you finde the summe of Faith, which iustifieth onelie in Christ, the weaknesse of the Law, the strength of the Gospell, and the knowledge of Gods will. Heere shall you finde hope if you be in dispiare, comfort, if you be distressed: if you thirst, drinke: meate if ye hunger. If ye feare Moses, who saith: Without you fulfill the Lawe you shall perish: behold Christ which saith, I haue ouercommed the Lawe. And that in these desperate

dales, wherein so many sects are found, as in the wayning of the world, wherein so many false Christes are come, you might haue a certaintie of your saluation. I meane to set downe the Touch-stone, whereunto euerie one ought to trust, and by the which euerie one should trie himselfe, which if you follow, I doubt not, but that as you haue proued learned Philosophers, you will also procéede excelent Diuines, which God graunt.

EVPHVES AND ATHEOS.

THEOS. I am glaude Euphues, that I haue founde thee at leasure, partlie that I might be merrie, and partlye that I might bee perswaded in a thing that much troubleth my conscience. It is concerning God. There bee manie that are of this minde, that there is a God, whom they tearme the creator of all thinges; a God, whome they call the Sonne, the redeemer of the world: a God whome they name the holie Ghost, the worker of all thinges, the comforter, the Spirit: and yet are they of this opinion also, that they be but one God, coequall in power, incõprehensible, and yet a Trinity in person. For my part, although I am not so credulous to beleeue their curious opinions, yet am I desirous to heare the reasons that should driue them vnto such fond and frantike imaginations. For as I know nothing to be so absurd, which some of the Philosophers haue not defended: so thinke I nothing so erroneous, which some of our Catholikes haue not maintained. If there were, as diuers dreame, a God that would reuenge the oppression of the widowes and fatherlesse, that would reward the zeale of the mercifull, pittie the poore, and pardon the penitent, then woulde the people eyther

stande

ſtand in greater awe, and owe more loue towardes their God.

I remember Tullie diſputing of the nature of Gods, bringeth Dioniſius as a ſcoffer of ſuch vaine and deuiſed deites, who ſeeing Aeſculapius with a long beard of gold, and Appollo his father beardleſſe, plaied the Barber, and ſhaued it from him, ſaying: It was not decent that the Sonne ſhould haue a beard, and the father none. Seeing alſo Iupiter with an ornament of golde, take it from him, ieſting thus: In Summer this araie is too heauie, in winter to colde, heere I leaue one of woollen both warmer for the colde, and lighter for the heate. He comming alſo into the Temple, where certaine of the Gods with golden gifts ſtretched out their handes, take them all awaie, ſaying: Who will be ſo mad, as to refuſe things ſo gentlie offered.

Doeſt thou not ſee Euphues, what ſmall account hee made of their Gods, for at laſt, ſayling into the Countrie with a proſperous winde, hee laughing ſayde: Loe ſee you not my maiſters, how well the Gods reward our ſacrilledge. I coulde rehearſe infinite opinions of excellent men, who in this point, holde on my ſide, but eſpecially Pythagoras. And in my iudgement, if there be anie God, it is the World wherein we liue, that is the onelie God. What can wee beholde more noble than the world, more faire, more beautifull, more glorious? What more materiall to the ſight, or more conſtant in ſubſtance. But this by the waye Euphues, I haue greater and more forcible arguments to confirme my opinion, & to confute the errour of thoſe, that imagine that there is a God, but firſt I would gladlie heare thee ſhape an anſwere to that which I haue ſaid: for well I knowe, that thou art not onele one of thoſe which beleeue that there is a God, but of them alſo which are ſo precile in honouring him, that they bee ſcarce wiſe in helping themſelues.

Euphues.

Euphues. If my hope Atheos were not better to conuert thée, than my hap was héere to conferre with thée, my heart would breake for griefe, which beginneth freshlie to bléede for sorrow: thou hast stroken mée into such a shiuering and colde terrour, at the rehearsing of this thy monstrous opinion, that I loke euerie minute when the ground should open to swallowe thée vp, and that God which thou knowest not, should with thunder from heauen, strike thée to hell.

Was there euer Barbarian so senceleſſe, euer miſcreant so barbarous, that did not acknowledge a liuing and euer lasting Iehouah? I cannot but tremble at the remembrance of his Maieſtie, and doest thou make a mockerie? O iniquitie of times, O corruption of manners, O blaſphemie against the heauens. The Heathen man saith, yea, that Tullie whom thou thy selfe alleadgest, that ther is no Nation so barbarous, no kinde of people so sauage, in whom there resteth not this perſwasion, that there is a God, euen they that in other parts of their life séeme verie little to differ from brute beasts, doe continuallie kéepe a certaine séede of Religion: so throughlie hath this common principle poſſeſſed all mens minds, and so fast it sticketh to all mens bowells. Yea, Idolatrie it selfe is a sufficient proofe of this perſwasion: for wée sée howe willinglie man abaseth himselfe to honour other creatures, to doe homage to stockes, to goe on pilgrimage to Images. If therefore man rather than he will haue no God, doe worship a stone, how much more art thou duller than a Stone, which goest against the opinion of all men.

Plato, a Philoſopher, would often saie, there is one whom we may call God omnipotent, glorious, immortal, vnto whose similitude, we that creepe here on the earth, haue our soules framed, what can be saide more of a Heathen, yea, what more of a Christian.

Aristotle when he could not finde out by the secrecie

of Nature, the cause of the ebbing and flowing of the sea, cried with a loud voice. O thing of things haue mercie vpon me.

Cleanthes alleadged foure causes which might induce man to acknowledge a God: the first by the foreseeing of things to come: the second, by the infinit commodities which we daile reape, as by the temperature of the aire, the fatnesse of the earth, the fruitfulnesse of trees, plants, and hearbes, the abundance of all things that may either serue for the necessitie of many, or the superfluitie of a few: the third by the terrour that the minde of man is stroken into, by the lightnings, thunderings, tempest, haile stones, earth-quakes, pestilence: by the straunge and terrible sights which cause vs to tremble, as the raining of bloud, the fiery impressions in the Element, the ouerflowing of floods in the earth, the prodigious shapes and vnnaturall formes of men, of beastes, of birds, of fishes, of all creatures, ỳ appearing of blazing Comets, which euer prognosticate some straunge mutation: the sight of two Sunnes, which happened in the Consulship of Tudatanus and Aquilius: with these things mortal men being affrighted, are inforced to acknowledge an immortal & omnipotent God. The fourth, by the equalitie of moning in the Heauen, the course of the Sunne, the order of the starres, the beautifulnesse of the Element, ỳ sight whereof, might sufficientlie induce vs to beleeue, they proceede not by chance, by nature, or destine, but by the eternall & diuine purpose of some omnipotent Deitie. Hereof it came, that when the Philosophers could giue no reason by Nature, they would saie, there is one aboue Nature, another would call him the first mouer, another the aider of Nature, and so forth.

But why goe I about in a thing so manifest, to vse proofes so manifolde: If thou denie the truth, who can proue it; if thou denie that blacke is blacke, who can by reason

reason reproue thée, when thou opposest thy selfe against reason. Thou knowest that manifest truths are not to be proued, but beléeued, & that he that denieth the principles of anie Art, is not to be confuted by arguments, but to bée left to his owne follie. But I haue a better opinion of thée, and therefore I meane not to trifle with Philosophie, but to trie this by the touch-stone of the Scriptures.

We reade in the second of Exodus, that when Moses desired of God to knowe what he should name him to the children of Israel: hée answered, thou shalt saie, I am that I am. Againe, I am that I am. Againe, He that is, hath sent me vnto you. The Lord euen your God, hée is God in the Heauen aboue, and in the Earth beneath, I am the first, and the last I am: I am the Lord, and there is no other besides mée. Againe, I am the Lord, & there is none other, I haue created the light, & made darknesse, making peace and framing euill. If thou desire to vnderstand what God is, thou shalt heare. He is euen a consuming fire, the God of reuenge, the God of iudgement, the liuing God, the searcher of the raines, hée that made all things of nothing, Alpha and Omega, the beginning and yet without beginning: the end, and yet euerlasting. One at whose breath the mountaines shall shake, whose seate is the loftie Cherubins, whose foot-stole is the earth. Inuisible, yet séeing all things, a iealous God, a louing God, myraculus in all points, in no part monstrous.

Besides this, thou shalt well vnderstand, that he is such a God, as will punish him whatsoeuer he be, that blaspheme his name, for holie is the Lord. It is written: bring out the blaspheuer without the tents, & let all those that heard him laie their hands vpon his head, & let all the people stone him: he ý blaspheme ý name of the Lord shall die the death. Such a iealous God, that whosoeuer committeth Idolatrie with strange Gods, he will strike with terrible plagues. Turne not to Idols, neither make Gods

with handes, I am the Lorde your God. Thou shalt make no Image, which the Lorde thy God abhorreth. Thou shalt haue no new God, neither worshippe anie straunge Idoll. For all the Gods of the Gentiles are Diuells.

My sonnes, kéepe your selues from Images, the worshipping of Idolls is the cause of all euill, the beginning and the end. Cursed be that man that ingraueth anie Images, it is an abhomination before the Lorde. They shal be confounded that worship grauen Images, or glorie in Idols. I wil not giue my glorie to another, nor my praise to grauen Images.

If all these testimonies of the Scriptures cannot make thée to acknowledge a liuing God, hearken what they saie of such as be altogether incredulous. Euery vnbeléeuer shall die in his incredulitie. Woe bée to those that be lose in heart, they beléeue there is no God, and therefore they shall not be protected of him. The wrath of the Lord shal kindle against an vnbeléeuing Nation: If yée beléeue not, yée shall not endure. He that beléeueth shall not be damned. He that beléeueth not, is iudged alreadie. The portis of the vnbeléeuers, shall be in the lake that burneth with fire and brimstone, which is the second death.

If thou féele in thy selfe Atheos, anie sparke of grace, praie vnto the Lord, and he will cause it to flame, if thou haue no féeling of faith, yet praie, and the Lord will giue abundance, for as he is a terrible God, whose voyce is like the rushing of manie waters, so is he a mercifull God, whose wordes are as soft as Dile. Though hée breath fire out of his nosethrills against sinners, yet is hée milde to those that aske forgiuenesse. But if thou be obstinate, that séeing, thou wilt not sée, and knowing thou wilt not acknowledge, then shall thy heart be hardened with Pharao, and grace shall bée taken awaie from thée, with Saule.

Thus

Thus saith the Lord, who so beleeueth shall not perish, heauen & earth shall passe, but the worde of the Lord shal indure for euer.

Submit thy selfe before the Throne of his Maiestie, and his mercie shall saue thee: Honour the Lorde, and it shall be wel with thée. Besides him feare no strange God. Honour the Lord with all thy soule. Offer vnto God the sacrifice of praise. Be not like the Hypocrites, which honour God with their lips, but be far from him with their heartes, neither like the fole that saith in his heart, there is no God.

But if thou wilt still persieuer in thine obstinacie, thine ende shall bée worse than thy beginning, the Lord, yea, thy Sauiour, shall come to be thy iudge, when thou shalt beholde him come in glorie, with millions of Angels and Archangelles, when thou shalt sée him appeare in thunderings and lightnings, and flashings of fire, when the Mountaines shall melt, and the Heauens be wrapped vp like a scrowle, when all the earth shall tremble, with what face wilt thou beholde his glorie, that denieft his Godhead? How canst thou abide his presence that beléeuest not his essence? What hope canst thou haue to bée saued, which diddest neuer acknowledge anie to be thy Sauiour? When shall it be saide vnto thée and to all those of thy Sect, (vnlesse you repent.) Depart all you workers of iniquitie, there shall bée weeping and gnashing of teeth. When you shall sée Abraham, Isaac, and Iacob, and all the Prophets in the kingdome of God, and yée to be thrust out: You shall conceiue heate and bring forth woode, your owne consciences shall consume you lyke fire.

Héere doest thou sée Atheos, the threatnings against vnbeléeuers, and the punishment prepared for miscreants. What better and sounder proofe canst thou haue that ther is a God, than thine owne conscience, which is vnto thée a thousand witnesses? Consider with thy selfe that thy

soule immortal, made to the image of the almightie God: be not curious to enquire of God, but carefull to beleeue, neither be thou desperate if thou see thy sins abound, but faithfull to obtaine mercie, for the Lord will saue thee because it is his pleasure, Search therefore the Scriptures, they testifie of him.

Atheos. Trulie Euphues you haue saide somewhat but you goe about contrarie to the custome of Schooles, which me thinkes you should diligentlie obserue, being a professed Philosopher: for when I demaund by what reason men are induced to acknowledge a God, you confirme it by course of Scripture, as who should saie, there was not a relation betweene God and the Scripture, because as the olde Fathers define, without Scripture there were no God, no Scripture without a God. Whosoeuer therefore denyeth a Godhead, denyeth also the Scriptures which testifie of him. This is in my opinion absurdum per absurdius, to proue one absurditie by another.

If thou canst as substantiallie by reason proue thy authoritie of Scriptures to be true, as thou hast proued by Scriptures there is a God, then will I willinglie with thee both beleeue the Scriptures, and worshippe thy GOD. I haue heard that Antiochus commaunded all the copies of the Testament to be burnt, from whence therefore haue we these newe bookes, I thinke thou wilt not saie by Reuealation, therefore goe forward.

Euphues. I haue read of the milke of a Tygresse, that the more Salt there is throwne into it, the fresher it is, and it may bee that either thou hast eaten of that milke, or that thou art the Whelpe of that monster, for the more reasons that are beaten into thy head, the more vnreasonable thou seemest to bee, the greater my authorities seeme, the lesser is thy beleefe. As touching the authoritie of Scriptures, although there be manie argumentes

which

which doe proue, yea, and enforce the wicked to confesse that the Scriptures came from God, yet by none other meane than by the secret testimonie of the holie Ghost, our hearts are truelie perswaded, that it is God which speaketh in the Lawe, in the Prophets, in the Gospel, the orderlie disposition of the wisedome of God, the doctrine sauouring nothing of earthlinesse, the godlie agreement of all partes among themselues, and especially the basenesse of contemptible wordes, vttering the high mysteries of the heauenlie kingdome, are second helpes to establish the Scripture.

Moreouer, the antiquitie of the Scripture, whereas the Bookes of other Religions are later than the Bookes of Moses, which yet doeth not himselfe inuent a newe God, but setteth forth to the Israelites the God of theyr Fathers. Whereas Moses doeth not hide the shame of Leuy his Father, nor the murmuring of Aaron his brother, and of Marie his sister, nor doth aduance his owne children: the same are arguments, that in his booke is nothing fained by man. Also the myracles that happened as well at the publishing of the Law, as in all the rest of the time, are infallible proofes that the Scriptures proceeded from the mouth of God. Also whereas Moses speaking in the person of Iacob, assigneth gouernment to the Tribe of Iuda, & where he telleth before of the calling of the Gentiles, wherof ẏ one came to passe foure hundreth yéeres after, the other almost two thousand yéers, these are arguments that it is God himselfe that speaketh in the bookes of Moses.

Whereas Esaie telleth before of the captiuitie of the Iewes, and their restoring by Cyrus (which was borne an hundreth yéeres after the death of Esaie) and whereas Ieremie before the people wer lead away, appointeth their exile to continue thrée score and ten yéeres. Whereas Ieremie and Ezechilel being farre distant in places the one from the other, doe agre in all their sayings.

Where

Where Daniel telleth of things to come fiue hundreth yeares after. These are most certaine proues to establish the authoritie of the bookes of the Prophets. The simplicitie of the speech of the first three Euangelists, conteyning heauenlie mysteries, the praise of Iohn thundering from on high with waighties sentences, the heauenlie maiestie shining in the writings of Peter and Paule, the sodaine calling of Mathew from the receit of custome, the calling of Peter and Iohn from the Fisher boates to the preaching of the Gospell, the conuersion and calling of Paule being an enimie to the Apostleshippe, are signes of the holie Ghost speaking in them. The consent of so many ages, of so famous Nations, of so diuerse mindes, in embracing the Scriptures, and the rare godlinesse of some ought to establish the authoritie thereof amongst vs. Also the bloud of so many Martyres which for the confession therof haue suffered death with a constant and sober zeale, are vnoubted testimonies of the truth and authoritie of the Scriptures.

The miracles that Moses recounted are sufficient to perswade vs, that God, yea, the God of Hoastes, set downe the Scriptures. For this that he was carried in a cloude vp into the mountaine: that there euen vnto the fortieth date he continued without the companie of men. That in the verie publishing of the Lawe, his face did shine as it were beset with the Sunne beames, that lightninges flashed round about, that thunder and noises were each other heard in the aire, that a Trumpet sounded, being not sounded with anie mouth of man. That the entrie of the Tabernacle by a cloude set betweene, was kept from the sight of the people, that his authoritie was so miraculouslie reuenged with the horrible destruction of Corah, Dathan, and Abiron, and all that wicked faction, that the Rocke stroken with a rod, did by and by powre forth a riuer, that at his prayer it rained Manna from Heauen.

Who

Did not God herein commend him from heauen as an vndoubted Prophet.

Now as touching the tyrannie of Antiochus, which commaunded all the bookes to bee burned, herein Gods singular prouidence is seene, which hath alwaies kept his word, both from the mightie that they colde not extinguish the same, and from the malitious, that they coulde neuer diminish it. There were diuerse copies which God of his great goodnesse had kept from the bloudie proclamation of Antiochus, and by and by followed the translating of them into Greece, that they might bee published vnto the whole world. The Hebrue tongue late not onelie vnesteemed, but almost vnknowen, and surely had it not beene Gods will to haue his Religion prouided for, it had altogether perished.

Thou seest Atheos howe the Scriptures come from the mouth of God, and are written by the finger of the holie Ghost in the consciences of the faithfull. But if thou be so curious to aske other questions, or so quarrelous to striue against the truth, I must aunswere thee, as an olde Father aunswered a young fole, which néeds would knowe what God did before he made heauen, to whome he saide, Hell, for such curious inquisitours of Gods secrets, whose wisedome is not to be comprehended, for who is he that can measure the winde, or waie the fire, or attaine vnto the vnsearchable iudgementes of the Lord.

Besides this, where the holie Ghost hath ceased to set downe, there ought we to cease to enquire, séeing we haue the sufficiencie of our saluation contained in holie Scripture. It were an absurditie in Schooles if one béeing vrged with a place of Aristotle, coulde finde none other shift to auoide a blanke, than in doubting whether Aristotle spake such wordes or no. Shall it then bee tollerable to vrrie the Scriptures, hauing no other coulour to auoide an inconuenience, but by doubting whether they

procéede from the holie Ghost? But that such doubts arise among many in our age, the reason is, theyr little faith, not the sufficient proofe of the same.

Thou mayst as well demaund how I proue white to bée white, or blacke blacke, and why it should bée called white rather than gréene. Such grose questions are too be auns wered with slender reasons, and such idle heades should be scoffed with adle auns weres. He that hath no motion of God in his minde, no féeling of the spirite, no tast of heauenlie thinges, no remorse of conscience, no sparke of zeale, is rather to be confounded by tormentes than reasons, for it is an euident and infallible signe, that the holie Ghost hath not sealed his conscience, whereby he might crie Abba Father, I could alleadge Scripture to proue that the godlie should refraine from the company of the wicked, which although thou wilt not beléeue, yet wil it condemne thée, Saint Paule saith, I desire you brethren, that you abstaine from the company of those that walke inordinatlie, Againe, My sonne, if sinners shal flatter thée, giue no eare vnto them, flie from the euill, and euill shall flie from thée.

And surelie were it not to confute thy detestable Heresie, and bring thée if it might bée, to some tast of the holie Ghost, I would abandon all place of thy abode, for I thinke the grounde accursed whereon thou standest: Thy opinions are so monstrous, that I cannot tell whether thou wilt cast a doubt also whether thou haue a Soule or no, which if thou doe, I meane not to waste winde in prooing that which thine infidelitie will not permit thée to beléeue, for if thou hast as yet felt no tast of the spirite working in thée, then sure I am, that to proue the immortalitie of the soule were bootlesse, if thou haue a secrete féeling, then it were néedlesse. And God graunt thée that glowing and sting in conscience, that thy soule may witnesse to thy selfe that there is a liuing God, and thy heart shedde droppes of bloud as a token

of

of repentance, in that thou hast denied that God, and so I commit thée to God, and that which I cannot doe with anie perswasion, I will not leaue to attempt with my praier.

Atheos. Naie staie a while good Euphues, and leaue not him perplexed with feare, whome thou mayst make perfect by faith: for now I am brought into such a double and doubtfull distresse, that I knowe not howe to tourne, if I beleaue not the Scriptures, then shall I be damned for vnbeléefe: if I beléeue them, then shall I be confounded for my wicked life. I knowe the whole course of the Bible, which if I should beleeue, then must I also beléeue that I am an abiect. For thus saith Heli to his sonnes. If man sinne against man, God can forgiue it, if against God, who shall intreate for him. He that sinneth is of the diuell, the reward of sin is death, thou shalt not suffer the wicked to liue: take all the Princes of the people, and hang them against the Sunne on Gybbets, that my anger may be tourned from Israel: these sayings of holie Scripture cause me to tremble and shake in euerie sinnow.

Againe, this saith the holie Bible, Woe shal the scourge fal vpon thée, for thou hast sinned: behold I am a curse before you to date, if you shall not hearken to the commandements of the Lord, al they that haue forsaken the Lord shall be confounded. Furthermore, where threates are powred out against sinners, my heart bléedeth in my belie to remember them.

I will come vnto you in iudgement, saith the Lorde, and I will be a swift and a seuere witnesse to offenders, adulterers, and those that haue committed periurie, and reteines the duetie of hirelings, oppressed the widdowes, misused the straunger, and those that haue not feared me the Lord of hoasts. Out of his mouth shall come a two edged sword.

Behold I come quickly, & bring my reward with me,

which is to yelde to euerie one according to his deserts.

Great is the daie of the Lorde and terrible, and who is he that can abide him? What then shall I than doe, when the Lorde shall arise to iudge, and when hee shall demand, what shall I ans|were? Besides this, the names that in holy Scripture are attributed to God, bring a terrour of my guiltie conscience. He is sayd to be a terrible God, a God of reuenge, whose voice is like the thunder, whose breath maketh all the corners of the earth to shake and tremble.

These thinges Euphues testifie vnto my conscience, that if there be a God, he is the God of the righteous, and one that will confound the wicked. Whether therefore shall I goe, or who may auoide the daie of vengeance to come? If I goe to heauen that is his seate: if into the earth, that is his footestoole: if into the deapth, there he is also. Who can hyde himselfe from the face of the Lord, or where can one hide him that the Lorde cannot finde him? His words are like fire, & the people like drie woode, and shall be consumed.

Euphues. Although I cannot but reioyce to heare thee acknowledge a God, yet must I needs lament to see thee so much distrust him. The diuell that roaring Lyon seeing his praie to be taken out of his iawes, alleadgeth all Scripture that may condemne the sinner, leauing all out that should comfort the sorrowfull. Much like vnto the deceitful Phisition, which recounteth all things that may endamage the patient, neuer telling anie thing that may recure him.

Let not thy conscience be agreeued, but with a penitent heart renounce all thy former iniquities, & thou shalt receiue eternall life. Assure thy selfe, that as God is a Lord, so he is a Father, as Christ is a Iudge, so hee is a Sauiour: as there is a Law, so there is a Gospel. Though God haue leaden hands, which when they strike paie heauie, ye

hath

hath he leaden fæte, which are as slowe to ouertake a sinner. Heere therefore the greatest comfort flowing in euerie leafe and lyne of the Scripture, if thou be penitent.

I my selfe am euen hee, which doth blot out his transgressions, and that for mine owne sake, and I will not be mindfull of thy sinnes. Behold, the Lords hand is not shortned that it cannot saue, neither his eare heauie, that it cannot heare. If your sinnes were as Crimosin, they shall be made whiter than Snowe: and though they were as redde as Scarlet, they shall bee made like white woll: If wee confesse our offences, hee is faithfull and iust: so that he will forgiue vs our sinnes. God hath not appointed vs vnto wrath, but vnto saluation. By the meanes of our Lord Jesus Christ the earth is filled with the mercie of the Lord. It is not the will of your Father which is in Heauen, that anie one of these little ones should perish. God is rich in mercie. I will not the death of a sinner, saith the Lord God, retourne and liue. The Sonne of man came not to destroie, but to saue. God hath mercie on all, because he can doe all. God is mercifull, long suffering, and of much mercie. If the wicked man shall repent of his wickednesse which he hath committed, and keepe my Commaundements, doing iustice and iudgement, hee shall liue the lyke, and shall not die. If I shall saie vnto the sinner, thou shalt die the death, yet if hee repent and doe iustice, hee shall not die.

Call to thy minde the greatest goodnesse of God in creating thee, his singular loue in giuing his sonne for thee. So God loued the world, that he gaue his onelie begotte Sonne, that whosoeuer beleeued in him might not perish, but haue euerlasting life. God hath not sent his son to iudge the world, but that the world might be saued by him. Can the mother, saith the Prophet, forget the childe of her wombe, and though she be so vnnaturall, yet will I

not be vnmindfull of thée. There shall be more ioye in heauen for the repentaunce of one sinner, than for nine∣tie and nine iust persons. I came not (sayth Christ) to call the righteous, but sinners to repentaunce. If anie man sinne, we haue an aduocate with the Father, Je∣sus Christ the righteous, hée is the propitiation for our sinnes, and not for our sinnes onelie, but for the sinnes of the whole world. I write vnto you little children, be∣cause your sinnes be forginen, for his name sake. Doth not Christ saie, that whatsoeuer we shall aske the father in his name, we shall obtaine? Doth not God saie: This is my beloued sonne in whome I am well pleased, heare him?

I haue read of Themistocles, which hauing offended Philip the king of Macedonia, and could no waie appease his anger, méeting his young sonne Alexander, tooke him in his armes and met Philip in the face: Philip séeing the smiling countenaunce of the childe, was well pleased with Themistocles. Euen so, if through thy ma∣nifold sinnes and haynous offences, thou prouoke the heauy displesure of thy God, insomuch as thou shalt trem∣ble for horrour, take his onelie begotten and welbeloued sonne Jesus in thine armes, & then he neither can or will be angrie with thée. If thou haue denied thy God, yet if thou goe out with Peter and wéepe bitterlie, God wil not denie thée. Though with the prodigall sonne thou wallow in thine owne wilfulnesse, yet if thou returne againe sor∣rowfull, thou shalt be receiued. If thou be a grieuous offender, yet if thou come vnto Christ with the woman in Luke, and wash his féete with thy teares, thou shalt obtaine remission.

Consider with thy selfe the great loue of Christ, and the bitter torments that he endureth for thy sake, which was inforced through the horrour of death, to crie with a loude voyce, Eloi, Eloi, lamasabathani, My God, My God, why hast thou forsaken mée, and with a groaning spi-

spirite to him, My soule is heauie euen vnto the death, tarrie heere and watch: and againe, Father if it be possible, let this cup passe from me. Remember how he was crowned with thornes, crucified with theeues, scourged and hanged for thy saluation, how he sweate water and bloud for thy remission, howe he indured euen the tormentes of the dampned spirits for thy redemption, howe he ouercame death, that thou shouldest not die, howe hee conquered the Diuell that thou mightest not bee damned.

When thou shalt recorde what he hath done to purchase thy freedome, howe canst thou dreade bondage? When thou shalt beholde the agonies, and anguishe of minde that hee suffered for thy sake, howe canst thou doubt of the release of thy soule? When thy Sauiour shall bee thy Iudge, why shouldest thou tremble to heare of iudgement? When thou hast a continuall Mediatour with God the Father, how canst thou distrust of his fauour?

Turne therefore vnto Christ with a willing heart and a wailing mind for thy offences, who hath promised, That at what time so euer a sinner repenteth him of his sinnes, he shall be forgiuen: who calleth all those that are heauie laden, that they might be refreshed: who is the dore to them that knocke, the waie to them that seeke, the truth, the rocke, the corner stone, the fulnesse of time, it is hee that can and will powre Oyle into thy woundes. Who absolued Marie Magdalen from her sinnes, but Christ? Who forgaue the theefe his robberie and manslaughter, but Christ? Who made Mathew the Publican and tolgatherer an Apostle and Preacher, but Christ? Who is that good shepheard that fetcheth home the straie shéepe so louingly vpon his shoulders, but Christ? Who receyued home the lost sonne, was it not Christ? Who made of Saule a persecuter, Paule an Apostle, was it not Christ? I passe ouer diuers other Histories both of the olde and

new

new Teſtament, which doe abundantlie declare what great comfort the faithfull penitent ſinners haue alwaies had in hearing the comfortable promiſes of Gods mercie. Canſt thou then Atheos, diſtruſt thy Chriſt, who reioyceth at thy repentance? Aſſure thy ſelfe, that through his paſſion and blood-ſhedding, Death hath loſt his ſting, the diuell his victorie, and that the gates of hell ſhal not preuaile againſt thee. Let not therefore that bloud of Chriſt be ſhed in vaine, by thine obſtinate and hard heart. Let this perſwaſion reſt in thee, that thou ſhalt receiue abſolution freelie, and then ſhalt thou feele thy ſoule euen as it were to hunger and thirſt after righteouſneſſe.

Atheos. Well Euphues, ſeeing the holie Ghoſt hath made thee a meane to make me a man (for before the fall of the Goſpell I was worſe than a beaſt) I hope the ſame ſpirit will alſo lighten my conſcience with his word, and confirme it to the end in conſtancie, that I may not onlie confeſſe my Chriſt faithfullie, but alſo preach him freelie, that I may not onelie be a Miniſter of his word, but alſo a martyre for it, if it be his pleaſure.

O Euphues, how much am I bounde to the goodneſſe of almightie God, which hath made me of an Infidell a beleeuer, of a caſt-away a Chriſtian, of an Heathenlye Pagan, a heauenlie Proteſtant. O howe comfortable is the feeling and taſt of grace, how ioyfull are the glad tydings of the Goſpell, the faithfull promiſes of ſaluation, the free redemption of the ſoule. I will endeauour by all meanes to confute thoſe damnable, I knowe not by what name to tearme them, but blaſphemers I am ſure, which if they be no more, certainelie they can bee no leſſe. I ſee nowe the oddes betweene light and darkeneſſe, faith and frowardneſſe, Chriſt and Belial. Be thou Euphues a witneſſe of my faith, ſeeing thou haſt been the inſtrument of my beleefe, and I will pray that I ſhewe it in my life, as for thee I account my ſelfe ſo much in thy debt, as I ſhall neuer be able with the loſſe of my lyfe

to

to render thée thy due: but God which rewardeth the zeale of all men, wil I hope blesse thée, and I will pray for thée.

Euphues. O Atheos, little is the debt thou owest mée, but great is the comfort I haue receiued by thée. Giue the praise to God, whose goodnesse hath made thée a member of the mysticall bodie of Christ, and not onelie a brother with his Sonne, but also coheritour with thy Sauiour.

There is no heart so harde, no Heathen so obstinate, no miscreant or Infidell so impious, that by grace is not made as supple as Oile, as tractable as a sheepe, as faithfull as anie.

The Adamant though it be so harde that nothing can bruse it, yet if the warme bloud of a Goate be powred vppon it, it bursteth: Euen so although the heart of the Atheist and vnbeléeuer be so hard, that neither reward nor reuenge can mollifie it, so stout, that no perswasion can breake it: yet if the grace of God purchased by the bloud of Christ, doe but once touch it, it renteth in sunder, and is enforced to acknowledge an omnipotent and euerlasting Iehouah: Let vs therefore both (Atheos I will not now call thée, but Theophilus) flie vnto that Christ which hath through his mercie, not our merites, purchased for vs the inheritance of euerlasting life.

X. Cer-

Certaine Letters vvrit by Euphues to his friendes.

Euphues to Philautus.

IF the course of youth had anie respect to to the staffe of age; or the liuing man any regard to the dying mould, we woulde with greater care, when wee were young, shunne those thinges which should grieue vs when we be olde: and with more seueritie direct the sequele of our life, for feare of present death. But such is either the vnhappinesse of mans condition, or the vntowardnesse of his crooked Nature, or the wilfulnesse of his minde, or the blindnesse of his heart, that in youth hee surfetteth with delightes, preuenting age: or if he liue, continueth in dotage, forgetting death. It is a worlde to see, how in our flourishing time, when we best may, we be worst willing to thriue: and how in the vading of our daies, when we most shoulde, we haue least desire to remember our end.

Thou wilt muse Philautus, to heare Euphues preach, who of late had more minde to serue his Ladie, than to worshippe his Lorde. Ah Philautus, thou art nowe a Courtier in Italie, I a Scholler in Athens: and as harde it is for thée to followe good counsaile, as for me to enforce thée, séeing in thée there is little will to amende, and in mée lesse authoritie to commaund, yet will I exhort thée as a friend, I would I might compell thée as a Father. But I haue heard that it is peculiar to an Italian to stand in his owne conceit, and to a Courtier neuer to bée controlde, which causeth mée to feare that in thée, which I lament in others. That is, that either thou séeme too wise in thine owne opinion, thinking scorne to bée taught, or too wilde in thy attemptes, in reiecting admonishment. The one procéedeth of selfe

loue,

loue, and so thy name importeth: the other of mere follie and that thy nature sheweth: thou lookest I should craue pardon for speaking so boldlie. No Philautus, I meane not to flatter thee, for then I should incurre the suspition of fraude. Neither am I determined to fall out with thee, for then might the wise conuince mee of follie. But thou art in great credit in the Court, and what then shall thy credit with the Emperour abate my courage to my God? or thy hautie lookes quenche my kindled loue? or thy gallant shew assake my good will: Hath the Courtier anie prerogatiue aboue the clowne, why hee should not bee reprehended? Doth his high calling not onelie giue him a commission to sinne, but remission also if he offend? Doth his preheminence in the Court warrant him to oppresse the poore by might, or acquite him of punishment? No Philautus: By howe much the more thou excellest other in honours, by so much the more thou oughtest to exceede them in honestie; and the higher thy calling is, the better ought thy conscience to be: and as fatre it beseemeth a Gentleman to bee from pride, as he is from pouertie: and as neere to gentlenesse in condition, as hee is in blood? But I will descend with thee to particulars. It is reported heere for a truth, that Philautus hath giuen ouer himselfe to all deliciousnesse, desiring rather to bee dandled in the lappes of Ladies, than busied in the studie of good Letters: And I woulde this were all, which is too much, or the rest a lie, which is too monstrous. It is nowe in euerie mans mouth, that thou, yea, thou Philautus, art so voide of courtesie, that thou hast almost forgotten common sence and humanitie, hauing neither care of Religion (a thing too common in a Courtier) neither regard of honestie or anie vertuous behauiour. O Philautus, doest thou liue as thou shouldest neuer die, and laugh as thou shouldest neuer mourne, art thou so simple that thou doest not knowe from whence thou camest, or so sinfull, that thou

carest not whether thou goest: what is in thée that should make thée so secure, or what can there be in anie that may cause him to glorie? Milo that great Wrastler began to weepe, when he sawe his armes brawnfallen and weake, saying: Strength, strength, is but vaine. Helen in her new glasse, viewing her olde face, with smiling countemaunce, cried: Beautie where is thy blaze.

Croesus with all his wealth, Aristiole with all his wit, all men with all their wisedome, haue and shall perish and turne to dust. But thou delightest to haue the new fashion, the Spanish Felt; the French Ruffe, thy crew of Ruffians, all thine attire misshapen to make thée a Monster, and all thy time misspent to shew thée vnhappie: What should I goe about to decypher thy life, seeing the beginning sheweth the ende to bee naught. Art not thou one of those Philautus, which seekest to winne credit with thy superiours by flatterie, and wring out wealth from thy inferiours by force, and vndermine thy equalles by fraude? Doest thou not make the Court, not onelie a couer to defend thy selfe from wrong, but a coulour also to commit iniurie. Art not thou one of those that hauing gotten on their sleeue the cognisaunce of a Courtier, haue shaken from thy skirts the regard of courtesie. I cannot but lament (I would I might remedie) the great abuses that raigne in the eyes of the Emperour. I feare mée the Poet saith to trulie; Exeat aula qui vult esse pius, virtus & summa potestas non coeunt. Is not pietie tourned all to pollicie, fayth to foresight, rigour to iustice: doth not he best thriue that worst deserueth, and hée rule all the Countrie that hath no conscience. Doth not the Emperours Court grow to this insolent blindnesse, that all that see not their follie, they account fooles: all that speake against it, precise: laughing at the simplicitie of the one, and threatning the boldnesse of the other. Philautus if thou wouldest with due consideration waie, how farre a Courtiers life is from

a sound beléefe, thou wouldest either frame thy selfe to a newe trade, or else amend thine olde manners, yea, thou wouldest with Crates leaue all thy possessions, taking thy bookes and trudge to Athens, & with Anaxagoras despise wealth to attaine wisedome: if thou haddest as great respect to die wel, as thou hast care to liue wantonly, thou shouldest with Socrates seeke how thou mightest yéelde to death, rather than with Aristippus search how to prolong thy life.

Doest thou not know that where the trée falleth, ther it lieth? And euerie ones deaths daie, is his doomes day? That the whole course of life is but a meditatiō of death, a pilgrimage, a warfare: Hast thou not read, or dost thou not regarde what is written, ẏ we shall all be cited before the Tribunall seat of God, to render a straight accoūt of our stewardship: If then the reward be to be measured by the merites, what boote canst thou séeke for but eternall paine, which héere liuest in continuall pleasure. So shouldest thou liue as thou meist die, and then shalt thou die to liue.

Wert thou as strong as Sampson, as wise as Salomon, as holie as Dauid, as faithfull as Abraham, as zealous as Moses, as good as anie that euer liued, yet shalt thou die as they haue done, but not rise againe to life with them, vnlesse thou liue as they did.

But thou wilt faie, that no man ough to iudge thy cōscience but thy selfe, séeing thou knowest it better than anie. O Philautus, if thou search thy selfe and finde not sinne, then is thy case almost curelesse. The Patient, if Phisitions are to be credited, & common experience estéemed, is the néerest death when he thinketh himselfe past his disease, & the lesse griefe he féeleth, the greater fits he endureth, ẏ wound that is not searched because it a little smarteth, is fullest of dead flesh, and the sooner it skinneth, the sorer it festereth.

It is said that Thunder bruseth the trée, but breaketh not the barke, and pearceth the blade and neuer hurteth the scabbard: euen so doth sinne wound the heart, but neuer hurt the eies, and infect the soule, though outwardlie it nothing afflict the bodie.

Descend therefore into thine owne conscience, confesse thy sinnes, reforme thy manners, contemne the worlde, embrace Christ, leaue the Court, follow thy studie, preferre holynesse before honour, honestie before promotion, Religion and vprightnesse of lyfe before the ouerlashing desires of the flesh: remember the Bée, which out of the driest and bitterest Time sucketh moist and sweete Honie. And if thou canst, out of the Court, a place of more pompe than pietie, sucke out the true iuyce of perfection, but if thou sée in thy selfe a will rather to goe forward, if the glistering face of faire Ladies, or the glittering show of lustie gallants, or courtlie fare, or anie delicate thing sæme to entice thée to farther sewdnesse, come from the Court to Athens, and so in shunning the causes of euill, thou shalt soone escape the effect of thy misfortune, the more those thinges please thée, the more thou displeasest God, and the greater pride thou takest in sinne, the greater paine thou heapest to thy soule.

Examine thine owne conscience, and sée whether thou hast done as is required, if thou haue, thanke the Lord, & praie for increase of grace, if not, desire God to giue thée a willing minde to attaine faith, and constancie to continue to the ende.

Euphues

Euphues to Eubulus.

I Salute thee in the Lord, &c. Although I was not so wittie to follow thy graue aduise when I first knew thee, yet doe I not lacke grace to giue thee thankes since I tried thee. And if I were as able to perswade thee to patience, as thou wert desirous to exhort me to pietie, or as wise to comfort thee in thine age, as thou willing to instruct me in my youth, thou shouldest now with lesse griefe endure thy late losse, and with little care leade thy aged life.

Thou weepest for the death of thy Daughter, and I laugh at the follie of the Father, for greater vanitie is there in the minde of the mourner, than bitternesse in the death of the deceased. But shee was amiable, but yet sinfull, but she was young and might haue liued, but shee was mortall and must haue dyed. I but her youth made thee often merrie. I but thine age should once make thee wise: I but her greene yeares were vnfit for death, I but thy hoarie haires should despise life.

Knowest thou not Eubulus, that life is the gifte of God, death the due of Nature, as we receiue the one as a benefit, so must we abide the other of necessitie. Wise men haue found that by learning, which olde men should know by experience, that in life there is nothing sweete, in death nothing sowre. The Philosophers accounted it the chiefest felicitie neuer to be borne, the second sone to die. And what hath death in it so hard, that we should take it so heauilie? Is it strange to see that cut off, which by Nature is made to be cut? Or y melted, which is fit to be melted? Or that burnt which is apt to be burnt? Or man to passe that is borne to perish? But thou grauntest that she should haue died and yet art thou grieued, that shee is dead.

Certaine Letters vvrit by Euphues to his friendes.

Euphues to Philautus.

IF the course of youth had anie respect to to the staffe of age, or the liuing man any regard to the dying mould, we woulde with greater care, when wee were young, shunne those thinges which should grieue vs when we be olde: and with more seueritie direct the sequele of our life, for feare of present death. But such is either the vnhappinesse of mans condition, or the vntowardnesse of his crooked Nature, or the wilfulnesse of his minde, or the blindnesse of his heart, that in youth hee surfetteth with delightes, preuenting age: or if he liue, continueth in dotage, forgetting death. It is a worlde to see, how in our flourishing time, when we best may, we be worst willing to thriue: and how in the vading of our daies, when we most shoulde, we haue least desire to remember our end.

Thou wilt muse Philautus, to heare Euphues preach, who of late had more minde to serue his Ladie, than to worshippe his Lorde. Ah Philautus, thou art nowe a Courtier in Italie, I a Scholler in Athens: and as harde it is for thée to followe good counsaile, as for me to enforce thée, séeing in thée there is little will to amende, and in mée lesse authoritie to commaund, yet will I exhort thée as a friend, I would I might compell thée as a Father. But I haue heard that it is peculiar to an Italian to stand in his owne conceit, and to a Courtier neuer to bée controlde, which causeth mée to feare that in thée, which I lament in others. That is, that either thou séeme too wise in thine owne opinion, thinking scorne to bée taught, or too wilde in thy attemptes, in reiecting admonishment. The one procéedeth of selfe

loue,

loue, and so thy name importeth: the other of mere follie and that thy nature sheweth: thou lookest I should craue pardon for speaking so boldlie. No Philautus, I meane not to flatter thée, for then I should incurre the suspition of fraude. Neither am I determined to fall out with thée, for then might the wise conuince mée of follie. But thou art in great credit in the Court, and what then? shall thy credit with the Emperour abate my courage to my God? or thy hautie lookes quenche my kindled loue? or thy gallant shew assake my good will: Hath the Courtier anie prerogatiue aboue the clowne, why hée should not bée reprehended? Doth his high calling not onelie giue him a commission to sinne, but remission also if he offend? Doth his preheminence in the Court warrant him to oppresse the poore by might, or acquite him of punishment? No Philautus: By howe much the more thou excellest other in honours, by so much the more thou oughtest to exceede them in honestie; and the higher thy calling is, the better ought thy conscience to be: and as fatre it beseemeth a Gentleman to bée from pride, as he is from pouertie: and as mere to gentlenesse in condition, as hée is in blood? But I will descend with thée to particulars. It is reported héere for a truth, that Philautus hath giuen ouer himselfe to all deliciousnesse, desiring rather to bée dandled in the lappes of Ladies, than busied in the studie of good Letters: And I woulde this were all, which is too much, or the rest a lie, which is too monstrous. It is nowe in euerie mans mouth, that thou, yea, thou Philautus, art so voide of courtesie, that thou hast almost forgotten common sence and humanitie, hauing neither care of Religion (a thing too common in a Courtier) neither regard of honestie or anie vertuous behauiour. O Philautus, doest thou liue as thou shouldest neuer die, and laugh as thou shouldest neuer mourne, art thou so simple that thou doest not knowe from whence thou camest, or so sinfull, that thou

carest not whether thou goest: what is in thée that should make thée so secure, or what can there be in anie that may cause him to glorie? Milo that great Wrastler began to weepe, when he sawe his armes brawnfallen and weake, saying: Strength, strength, is but vaine. Helen in her new glasse, viewing her olde face, with smiling countemaunce, cried: Beautie where is thy blaze.

Croesus with all his wealth, Aristotle with all his wit, all men with all their wisedome, haue and shall perish and turne to dust. But thou delightest to haue the new fashion, the Spanish Felt, the French Ruffe, thy crew of Ruffians, all thine attire misshapen to make thée a Monster, and all thy time misspent to shew thée vnhappie: What should I goe about to decypher thy life, seeing the beginning sheweth the ende to bée naught. Art not thou one of those Philautus, which seekest to winne credit with thy superiours by flatterie, and wring out wealth from thy inferiours by force, and vndermine thy equalles by fraude? Doest thou not make the Court, not onelie a couer to defend thy selfe from wrong, but a coulour also to commit iniurie. Art not thou one of those that hauing gotten on their sleeue the cognisaunce of a Courtier, haue shaken from thy skirts the regard of courtesie, I cannot but lament (I would I might remedie) the great abuses that raigne in the eyes of the Emperour. I feare mée the Poet saith to trulie: Exeat aula qui vult esse pius, virtus & summa potestas non coeunt. Is not pietie tourned all to pollicie, fayth to foresight, rigour to iustice: doth not he best thriue that worst deserueth, and hée rule all the Countrie that hath no conscience. Doth not the Emperours Court grow to this insolent blindnesse, that all that sée not their follie, they account fooles: all that speake against it, precise: laughing at the simplicitie of the one, and threatning the boldnesse of the other. Philautus if thou wouldest with due consideration waie, how farre a Courtiers life is from

a sound beléefe, thou wouldest either frame thy selfe to a newe trade, or else amend thine olde manners, yea, thou wouldest with Crates leaue all thy possessions, taking thy bookes and trudge to Athens, & with Anaxagoras despise wealth to attaine wisedome: if thou haddest as great respect to die wel, as thou hast care to liue wantonly, thou shouldest with Socrates seeke how thou mightest yéelde to death, rather than with Aristippus search how to prolong thy life.

Doest thou not know that where the trée falleth, ther it lieth? And euerie ones deaths daie, is his doomes day? That the whole course of life is but a meditatiō of death, a pilgrimage, a warfare: Hast thou not read, or dost thou not regarde what is written, ẏ we shall all be cited before the Tribunall seat of God, to render a straight accoūt of our stewardship: If then the reward be to be measured by the merites, what boote canst thou séeke for but eternall paine, which héere liuest in continuall pleasure. So shouldest thou liue as thou maist die, and then shalt thou die to liue.

Wert thou as strong as Sampson, as wise as Salomon, as holie as Dauid, as faithfull as Abraham, as zealous as Moses, as good as anie that euer liued, yet shalt thou die as they haue done, but not rise againe to life with them, vnlesse thou liue as they did.

But thou wilt saie, that no man ough to iudge thy cōscience but thy selfe, séeing thou knowest it better than anie. O Philautus, if thou search thy selfe and finde not sinne, then is thy case almost curelesse. The Patient, if Phisitions are to be credited, & common experience estéemed, is the néerest death when he thinketh himselfe past his disease, & the lesse griefe he féeleth, the greater fits he endureth, ẏ wound that is not searched because it a little smarteth, is fullest of dead flesh, and the sooner it skinneth, the sorer it festereth.

It is said that Thunder bruseth the trée, but breaketh not the barke, and pearceth the blade and neuer hurteth the scabbard: euen so doth sinne wound the heart, but neuer hurt the eies, and infect the soule, though outwardlie it nothing afflict the bodie.

Descend therefore into thine owne conscience, confesse thy sinnes, reforme thy manners, contemne the worlde, embrace Christ, leaue the Court, follow thy studie, preferre holynesse before honour, honestie before promotion, Religion and vprightnesse of lyfe before the ouerlashing desires of the flesh: remember the Bée, which out of the driest and bitterest Time sucketh moist and swéete Honie. And if thou canst, out of the Court, a place of more pompe than pietie, sucke out the true iuyce of perfection, but if thou sée in thy selfe a will rather to goe forward, if the glistering face of faire Ladies, or the glittering shew of lustie gallants, or courtlie fare, or auie delicate thing sieme so entice thée to farther lewdnesse, come from the Court to Athens, and so in shunning the causes of euill, thou shalt soone escape the effect of thy misfortune, the more those thinges please thée, the more thou displeasest God, and the greater pride thou takest in sinne, the greater paine thou heapest to thy soule.

Examine thine owne conscience, and sée whether thou hast done as is required, if thou haue, thanke the Lord, & praise for increase of grace, if not, desire God to giue thée a willing minde to attaine faith, and constancie to continue to the ende.

Euphues

Euphues to Eubulus.

I Salute thee in the Lord, &c. Although I was not so wittie to follow thy graue aduise when I first knew thee, yet doe I not lacke grace to giue thee thankes since I tried thee. And if I were as able to perswade thee to patience, as thou wert desirous to exhort me to pietie, or as wise to comfort thee in thine age, as thou willing to instruct me in my youth, thou shouldest now with lesse griefe endure thy late losse, and with little care leade thy aged life.

Thou weepest for the death of thy Daughter, and I laugh at the follie of the Father, for greater vanitie is there in the minde of the mourner, than bitternesse in the death of the deceased. But thee was amiable, but yet sinfull, but she was young and might haue liued, but she was mortall and must haue dyed. I but her youth made thee often merrie, I but thine age should once make thee wise: I but her greene yeares were vnfit for death, I but thy hoarie haires should despise life.

Knowest thou not Eubulus, that life is the gifte of God, death the due of Nature, as we receiue the one as a benefit, so must we abide the other of necessitie. Wise men haue found that by learning, which olde men should know by experience, that in life there is nothing sweete, in death nothing sowre. The Philosophers accounted it the chiefest felicitie neuer to be borne, the second sorte to die. And what hath death in it so hard, that we should take it so heauilie? Is it strange to see that cut off, which by Nature is made to be cut? Or y melted, which is fit to be melted? Or that burnt which is apt to be burnt? Or man to passe that is borne to perish? But thou graunteth that she should haue died and yet art thou greeued that she is dead.

Is the death the better, if it be the longer? no truelie. For as neither he that singeth most or praieth longest, or ruleth the stearne oftenest, but he that doth it best deserueth greatest praise, so he, not that hath most yeeres, but manie vertues, nor he that hath grayest haires, but greatest goodnesse, liueth longest. The chiefe beautie of life consisteth not in the numbring of manie daies, but in the vsing of vertuous doings. Among plants, those be best esteemed, that in shortest time bring forth much fruite. Be not the fairest flowers gathered when they be freshest? The youngest beasts killed for sacrifice because they be finest? The measure of life is not length, but honestie, neither do we enter into life, to the end we should set downe the daie of our death, but therefore doe we liue, that we may obey him that made vs, and be willing to die when he shall call vs.

But I will aske thee this question, whether thou waile the losse of thy Daughter for thine owne sake, or for hers, if for thine owne sake, because thou didst hope in thine age to receuer comfort, then is thy loue to her but for thy commoditie, & therein thou art but an vnkinde father: if for hers, then dost thou mistrust her saluation, and therein thou shewest thy vnconstant faith. Thou shouldest not weep that she hath runne fast, but that thou hast gone to slowe, neither ought it to grieue thee that shee is gone to her home with a few yeeres, but that thou art to goe with manie.

But why goe I about to vse along processe to a litle purpose? The bud is blasted as soone as the blowne rose, the winde shaketh off the blossome as well as the fruite. Death neither spareth the golden lockes nor the hoarie head.

I meane not to make a treatise in the praise of death, but to note the necessitie, neither to write what ioyes they receiue that die, but to shewe what paines they endure that liue. And thou which art euen in the wane

of

of thy life, whome Nature hath nourished so long, that now she beginneth to nod, maist well know what griefes, what labours, what paines are in age, and yet wouldest be either young to endure manie, or elder to bide more. But thou thinkest it honourable to goe to ẏ graue with a graie head, but I deeme it more glorious to be buried with an honest name. Age saist thou, is the blessing of God, yet the messenger of death. Descend therefore into thine owne conscience, consider the goodnesse that commeth by the end, and the badnesse which was by the beginning, take the death of thy daughter patientlie, & looke for thine owne speedelie, so shalt thou performe both the office of an honest man, and the honour of an aged father, and so farewell.

Euphues to Philautus touching the death of Lucilla.

I Haue receiued thy Letters, and thou hast deceiued mine expectation, for thou seemest to take more thought for the losse of an harlot, than the life of an honest woman. Thou writest, that shee was shamefull in her trade, and shamelesse in her end, I beleeue thee, it is no meruaile that she which liuing practised sin, should dying be voide of shame, neither could there be anie great hope of repentaunce at the houre of death, where there was no regard of honestie in time of life. She was striken sodenlie, beeing troubled with one sicknesse: It may bee, for it is commonlie seene that a sinfull life is rewarded with a sodaine death, and a sweete beginning with a sower end.

Thou addest moreouer, that she being in great credit with the States, died in greate beggerie in the streetes, certes it is an olde saying: That who so liueth in the Court, shall die in the strawe, she hoped there by delights

to gaine monie, and by her deserts, purchased miserie, they that seeke to clime by priuie sinne, shall fall with open shame, and they that couet to swim in vice, shall sinke in vanities to their owne perilles.

Thou sayest, that for beautie thée was the Helen of Grece, and I durst sweare, that for beastlines thée might be the monster of Italie. In my minde, greater is the shame to bée accounted an harlot, than the praise to bée esteemed amiable. But where thou art in the Court, there is more regard of beautie than of honestie, and more are they lamented that die vitiously, than they loued that liue vertuously: for thou gauest as it were a sigh, which all thy companions in the Court seeme by thée to sounde also, that Lucilla béeing one of so great perfection in all partes of the bodie, and so little pietie in the soule, should be as it were snatched out of the iawes of so manie yonng Gentlemen. Well Philautus, thou takest not so much care for the losse of her, as I griefe for thy lewdnesse: neither canst thou sorrow more to see her die sodenlie, than I to heare thee liue shamefullie.

If thou meane to kéepe me as a friende, shake off those vaine toies and dalliances with women, beléeue me Philautus, I speake it with salte teares trickling downe my cheekes, the lyfe thou liuest in Court, is no lesse abhorred, than the wicked death of Lucilla detested, and more art thou scorned for thy follie, than thée hated for her filthinesse.

The euill end of Lucilla should moue thée to begin a new life: I haue often warned thée to shunne thy wonted trade and if thou loue me as thou protestest in thy Letters, then leaue all thy vices, and shew it in thy lyfe. If thou meane not to amend thy manners, I desire thée to write no more to me, for I will neither ans were thee, nor reade them. The Iennet is as sone broken with a wand as with the spurre: a Gentleman as well allured with a word, as with a sword.

Thou

Thou concludeſt in the end that Liuia is ſicke, trulie I am ſorie, for ſhe is a maiden of no leſſe comlineſſe than modeſtie: and hard it is to iudge, whether ſhe deſerues more praiſe for her beautie with the amorous, or admiration for her honeſtie of the vertuous: if thou loue me embrace her, for ſhe is able both to ſatiſfie thine eie for choice, and inſtruct thy heart with learning. Commend me vnto her, and as I praiſe her to thee, ſo will I praie for her to God, that either ſhe may haue patience to endure her trouble, or deliuerance to eſcape her perill.

Thou deſireſt me to ſend thee the ſermons which were preached of late in Athens, I haue fulfilled thy requeſt: but I feare me thou wilt vſe them as S. George doth his horſe, who is euer on his backe, but neuer rideth: but if thou wert as willing to reade them, as I was to ſend them, or as readie to followe them, as deſirous to haue them, it ſhall not repent thee of thy labour, nor me of my coſt. And thus farewell.

Euphues to Botonio to take his exile patiently.

IF I were as wiſe to giue thee counſaile, as I am willing to doe thee good, or as able to ſet thee at libertie, as deſirous to haue thee free, thou ſhouldeſt neither want good aduice to guide thee, nor ſufficient helpe to releaſe thee. Thou takeſt it heauilie, that thou ſhouldeſt be accuſed without cauſe, and banniſhed without cauſe: and I thinke thee happie to be ſo well ridde of the Court, and be ſo voide of crime.

Thou ſaiſt banniſhment is bitter to the free borne, and I deeme it the better, if thou bee without blame. There bee manie meates which are ſower in the mouth,

and sharpe in the mouth, but if thou mingle them with sweete sawces, they yeeld both a pleasant taste and wholesome nourishment.

Diuerse coulours offend the eyes, yet hauing greene among them, whet the sight. I speake this to this end, that though thy exile seeme greeuous to thee, yet guiding thy selfe with the Rules of Philosophie, it shall bee more tollerable: he that is colde doth not couer himselfe with care, but with clothes: he that is walked in the Raine drieth himselfe by the fire, not by his fancie, and thou which art banished, oughtest not with teares to bewaile thy happe, but in wisedome to heale thy hurt.

Nature hath giuen to man a Countrie, no more than she hath a house or landes, or liuinges. Socrates would neither call himselfe an Athenian, neither a Grecian, but a Citizen of the world. Plato would never account him bannished, that had the Sun, Fire, Aire, Water, & Earth, that he had before where he felte the Winters blast and the Summers blaze, where the same Sunne & the same Mone shined, whereby he noted, that euerie place was a Countrie to a wise man, and all parts a pallace to a quiet minde.

But thou art driuen out of Maples, that is nothing. All the Athenians dwell not in Colliton, nor euerie Corinthian in Grecia, nor all the Lacedemonians in Pitana. How can anie part of the world be distant farre from the other, when as the Mathematicians set downe, that the earth is but a point being compared to the Heauens. Learne of the Bee as well to gather Honie of the weed as the flowre, and out of farre Countries to liue, as well as in thine owne. He is to be laughed at which thinketh that Mans better at Athens than at Corinth, or the Honie of the Bee sweeter that is gathered in Hyblia, than that which is made in Mantua? When it was said in Diogenes eare, that the Sinoponetes had bannished him

Pontus

Pontus; yea, saide he, I thynk of Diogenes. I may saie to thee, as Straconcus said to his guest, who demaunded, what fault was punished with exile, and he answering, falsehood, why then saide Straconicus doest not thou practise deceit, to the end thou maist auoide the mischiefes that flow in the Countrie.

And surelie if conscience be the cause thou art banniſhed the Court, I account thee wise in being so precise, that by the vsing of vertue thou maist be exiled the place of vice. Better it is for thee to liue with honestie in the Countrie, than with honour in the Court, and greater will thy praise bee in flying banitie, than thy pleasure in following traines. Chuse that place for thy pallaces which is most quiet, customs will make it thy Countrie, and an honest life will make it a pleasant liuing. Philip falling in the dust, and seeing the figure of his shape perfect in shewe. God god, saide he, we desire the whole earth, and see how little serueth: Zeno hearing that this onelie barke wherein all his wealth was shipped, to haue perished, cried out: Thou hast done well Fortune to thrust me into my gowne againe to embrace Philosophie. Thou hast therefore in my minde great cause to reioyce, that God by punishment hath compelled thee to straitnesse of life, which by libertie might haue bene growen to lewdnesse. When thou hast not one place assined thee therein to liue, but one forbidden thee which thou maist leaue, then thou being denied but one, that excepted, thou maist chuse anie. Moreouer, this dispute with thy selfe, I beare no office whereby I should either for feare please the noble, or for gaine oppresse the needie. I am no arbitrer in doubtfull cases, whereby I should either peruert iustice, or incur displeasure. I am free from the iniuries of the strong, and mollice of the weake. I am out of the broiles of the seditious, and haue escaped the threates of the ambitious. But as hee that hauing a faire Orchard, seeing one tree blasted, recounteth the

discommoditie of that, and passeth ouer in silence the fruitfulnesse of the other. So he that is bannished doeth alwaie lament the losse of his house, and the shame of his exile, not reioysing at the libertie, quietnesse, and pleasure that hée enioyeth by that swéete punishment. The kings of Persia were déemed happie in that they passed their Winter in Babylon: in Media their Summer, and the Springe in Susis, and certainlie thy exile in this may be as happie as anie king in Persia, for he may at his leasure begin his owne pleasure, lead his Winter in Athens, his Summer in Naples, his spring in Argos. But if hée haue anie husinesse in hande, hée may studie without trouble, sleepe without care, and wake at his will without controlement. Aristotle must dine when it pleaseth Philip, Diogenes when it lusteth Diogenes the Courtier suppeth when the king is satisfied, but Botonio may now eate when Botonio is an hungered. But thou saist that bannishment is shamefull. No trulie, no more than pouertie to the content, or graie haires to the aged. It is the cause that maketh thée shame, if thou wart bannished vppon cholar, greater is thy cridite in sustaining wrong, than thy enuies in committing iniurie, and lesse shame is it to thée to be oppressed by might, than theirs that wrought it for mallice; but thou fearest thou shalt not thriue in a straunge Nation, certainlie thou art more afeard than hurt.

The Pine trée groweth as soone in Pharao as in Ida; the Nightingale singeth as swéete in the desarts as in the wodes of Crete. The wise man liueth as well in a farre Countrie as in his owne home. It is not the nature of the place, but the disposition of the person that maketh the lyfe pleasant. Séeing therefore Botonio, that all the Sea is apt for anie fish, that it is a badde ground where no flower will grow, that to a wise man all lands are as fertile as his owne inheritaunce. I desire thée to temper the sharpnesse of thy bannishment with the swéetnesse

nesse of the cause, and to measure the clérenesse of thine owne conscience with the spite of thy enimies quarrell, so shalt thou reuenge their malice with patience, & endure thy bannishment with pleasure.

¶ Euphues to a young Gentleman in Naples named Alcius, who leaning his studie followed all lightnesse, & liued both shemefully and sinfullie, to the griefe of his friends and discredit of the Vniuersitie.

If I should talke in words of those things which I haue to cōferre with thée in writings, certes thou woldst blush for shame, and I wéep for sorrow: neither could my tongue vtter that with patiēce, which my hand can scarse write with modestie, neither could thy eares heare that without glowing, which thine eies can hardlie view without griefe. Ah Alcius, I cannot tell whether I should lament in thée thy want of learning, or thy wanton liuing, in the one thou art inferiour to all men, in the other superiour to all beasts. Insomuch as who séeth thy dull wit, and marketh thy froward will, may well say ẏ he neuer sawe smocke of learning in thy doings, nor sparke of religion in thy life. Thou onlie vantest of thy Gentrie, trulie thou wast made a Gentleman before thou knewest what honestie meant, and no more hast thou to boast of thy stocke, than he that being left rich by his father, dieth a beggar by his follie. Nobilitie began in thine auncestours, and endeth in thée, and the Generositie that they gained by vertue, thou hast blotted with vice. If thou claime Gentrie by pedegrée, practise gentlenesse by thine honestie, that as thou callengest to bée noble by bloud, thou mayest also proue noble by knowledge, otherwise shalt thou hang like a blast

among

among the faire blossomes, and like a staine in a peece of white Lawne.

The Rose that is eaten with the Canker, is not gathered, because it groweth on that stalke that the sweete doth, neither was Helen made a starre because she came of that Egge with Castor, nor thou a Gentleman in that thy auncestours were of nobilitie. It is not the descent of birth, but the consent of conditions that maketh Gentlemen, neither great Manors, but good manners that expresse the true Image of dignitie. There is Copper coine of the stampe that golde is, yet is it not currant, there commeth poison of the fish as well as good Oyle, yet is it not wholesome, and of man may procede an euill childe, and yet no Gentleman. For as the Mine that runneth on the lees, is not therefore to bee accounted neate, because it was drawne of the same peece. Or as the water that springeth from the Fountaines heade, and floweth into the filthie channell, is not to bee called cleere because it came of the same streame: so neither is hee that descendeth of noble parentage, if hee desire from noble deeds, to bee esteemed a Gentleman in that hee issued from the loines of a noble Sire, for that he obscureth the parents he came off, and discrediteth his owne estate.

There is no Gentleman in Athens but sorroweth to see thy behaviour so farre to disagree from thy birth, for this saie they all (which is the chiefest note of a Gentleman) that thou shouldest as wel desire honestie in thy life, as honour by thy linage: y the nature should not swarue from thy name, that as thou by dutie shouldest be regarded for thy progenie, so thou wouldest endeuour by deserts to be reuerenced for thy pietie.

The pure Corrall is chosen as well by his vertue, as his coulour: a king is knowen better by his courage than his crowne, a right Gentleman is sooner seene by the triall of his vertue, than blasing of his armes.

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But I let passe thy birth, wishing thée rather with Vlysses to shew it in workes, than with Aiax to boast of it with wordes: thy stocke shall not be lesse, but thy modestie the greater. Thou liuest in Athens, as the Waspe doth a mong Bées, rather to sting than to gather Honie, and thou dealest with most of thy acquaintaunce as the Dogge doth in the maunger, who neither suffereth the horse to eate haie, nor will himselfe. For thou being idle, wilt not permit anie, (as farre as in thée lyeth) to be well imploied. Thou art an heire to faire liuing, that is nothing, if thou be disherited of learning: for better were it to thée to inheirit righteousnesse than riches, and farre more semelie were it for thee to haue thy studie full of bookes, than thy purse full of monie. To get goods is the benefit of Fortune, to keeps them the gift of wisedome. As therefore thou art to possesse them by thy fathers will, so art thou to increase them by thine owne wit.

But alasse, why desirest thou to haue the reuenewes of thy parent, and nothing regardest to haue his vertues? Seekest thou by succession to inioie thy patrimonie, and by vice to obscure his pietie? Wilt thou haue the title of his honour, and no touch of his honestie? Ah Alicus, remember that thou art not borne to liue after thine owne lust, but to learne to die, whereby thou maist liue after thy death. I haue often hard thy Father saie, and that with a deepe sigh, the teares trickling downe his graie haires, that thy mother neuer longed more to haue thée borne when she was in trauaile, than he to haue thée dead to rid him of trouble. And not seldome hath thy Mother wished, that either her wombe had bene thy graue, or the ground hers. Yea, all thy friends with open mouth desire, that either God will send thée grace to amend thy life, or griefe to hasten thy death.

Thou wilt demaund of mée in what thou doest offende, and I aske thée in what thou doest not sinne. Thou

swearest thou art not couetous, but I saie thou art prodigall, and as much sinneth hee that lauisheth without meane, as he that hoordeth without measure. But canst thou excuse thy selfe of vice in that thou art not couetous? Certainlie no more than the murtherer woulde therefore be guiltlesse because he is no coiner. But why goe I about to debate reason with thee, when thou hast no regard of honestie? Though I waue heere to perswade thee, yet will I not cease to praie for thee. In the meame season I desire thee, yea, and in Gods name I commaund thee, that if neither the care of thy parents, whom thou shouldest comfort, nor the counsaile of thy friendes, which thou oughtest to fears, nor ye authoritie of the Magistrate which thou shouldest reuerence, can allure thee to grace; yet the lawe of thy Sauiour, who hath redeemed thee, and the punishment of the almightie, who continully threatneth thee, should draw thee to amendement, otherwise as thou liuest now in sinne, so shalt thou die with shame, and remaine with Sathan. From whom he that made thee, keepe thee.

Liuia from the Emperours Court, to Euphues at Athens.

If sicknesse had not put me so silence, and the weaknesse of my bodie hindered the willingnesse of my minde, thou shouldest haue had a more speedie ans were, and I no cause of excuse. I know it expedient to returne an aunswere, but not necessarie to write in post, for that in things of great importance, wee commonlie looke before wee leape, and where the heart droupeth through faintnesse, the hand is inforced to shake through feeblenesse. Thou saist thou vnderstandest how

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men liue in the Court, and of me thou desirest to know the estate of women: certes to dissemble with thee, were to deceiue my selfe, and to cloake the vanitie in Court, were to clogge mine owne conscience with vices. The Empresse hopeth her estate royall, and her maidens will not lese an inch of their honour: shee endeauoureth to set downe good lawes, and they to breake them: shee warneth them of excesse, and they studie to exceede: she saith, that decent attire is good, though it be not costlie, and they sweare vnlesse it be deere, it is not comlie.

Shee is here accounted for a slut that commeth not in her silkes, and she that hath not eclerie fashion hath no mans fauour. They that be most wanton are reputed most wise, and they that be the lolish liuers are deemed the finest louers. There is great quarreling for beautie, but no question of honestie to conclude, both women and men haue fallen here in court to such agreement, that they neuer iarre about matters of religion, because they neuer meane to reason of them. I haue wished oftentimes, rather in the countrie to spin, than in ỹ court to daunce, and trulie a distaffe doth better become a maiden than a Lute, and fitter it is with the needle to practise howe to liue, than with the pen to learne how to loue.

The Empresse giueth ensample of vertue, and the ladies haue no leasure to followe her. I haue nothing els to write. Here is no good newes, as for bad I haue tolde sufficient: yet this I may adde, that some there be which for their vertue deserue praise, but they are onelie commended for their beautie: for this thinke Courtiers, that to be honest is a certaine kinde of Countrie modestie, but to be amiable, the courtlie curtesie.

I meane shortlie to sue to the Empresse to bee dismissed of the Court, which if I obtaine, I shall thinke it a good reward for my seruice, to be so well ridde from such seruitrie, for beleeue me there is scarce one in Court that either feareth God, or honoureth good. I thanke

thée for the loue thou diddeſt send mée and as occaſion ſhall serue I will write to thée.

Philautus beginneth a little to liſten to counſaile, I wiſh him well, and thée to, of whoume to heare ſo much good, it doth not me a little good. Praie for mee, as I doe for thée, and if opportunitie be offered, write to mée.

Farewell.

Euphues to his friend Liuia.

DEare Liuia, I am as glad to heare of thy welfare, as ſorrowfull to vnderſtand thy newes, and it doth me as much good that thou art recouered, as harme to thinke of thoſe that are not to be recured.

Thou haſt ſatiſfied my requeſt, & anſwered my expectation. For I longed to know the maners of women, and loked to haue them wanton: I lyke thée well that thou wilt not conceale their vanities, but I loue thée the better that thou doeſt not follow them: to repreue ſinne is the ſigne of true honour, to renounce it the part of honeſtie. All good men will account thée wiſe for thy truth, and happie for thy triall, for they ſaie, to abſtaine from pleaſure is the chiefeſt pietie, and I thinke in Court to refraine from vice is no little vertue.

Strange it is, that ỹ ſound eie viewing of the fire ſhould not be dimmed, that he that handleth Pitch ſhould not be defiled, that they that continue the Court ſhould not be infected. And yet it is no great meruaile, for by experience we ſee, that the Adament cannot drawe yron, if the Diamond lie by it, nor vice allure the Courtier, if vertue bée retained.

Thou praiſeſt the Empreſſe for inſtituting good lawes, and grieueſt to ſée them violated by the Ladies. I am ſorie to thinke it ſhould be ſo, and I ſigh in that it

cannot

cannot be otherwise. Where there is no hope taken of a commaundement, there is small hope to be looked for of amendement. Where duetie can haue no shew, honestie can beare no swaie. They that cannot be enforced to obedience by authoritie, will rather be wonne by fauour, for being with out feare, they commonlie are voide of grace: and as farre be they carelesse from honour, as they be from awe, and as ready to despise the good counsaile of their Peeres, as to contemne the good lawes of their Prince. But the breaking of lawes doeth not accuse the Empriss of vice, neither shall her making of them excuse the Ladies of vanities. The Empresse is no more to be suspected of erring, than the Carpenter that buildeth the house be accused because theeues haue broken it, or the Mint maister condemned for his coine, because the Traitor hath clipped it. Certainlie God will both reward the godlie zeale of the Prince, & reuenge the godlesse doings of the people. Moreouer, thou saist, that in the Court all be sluts that swim not in silkes, and that the idlest liuers are accounted the brauest louers. I cannot tell whether I should rather laugh at their follie, or lament their phrensie, neither doe I know whether the sin be greater in apparell which moueth to pride, or in affection which entiseth to wantonnesse, the one causeth them to forget themselues, the other to forgoe their senses, each doe decaie their soule. They that thinke one cannot be cleanly without pride, will quicklie iudge none to be honest without pleasure, which is as hard to conceiue, as to saie, no meane to be without excesse: thou whilest to be in the Country with thy distaffe, rather than to continue in the Court with thy delights. I cannot blame thee. For Greece is as much to be condemned for learning, as the Court for brauerie, & heere maist thou liue with as good reporte for thine honestie, as they with renowme for their beautie. It is better to spinne with Penelope all night, than to sing with Helen all daie.

But wittie in the Countrie is as much prayed as honour in the Court. We thinke it as great mirth to sing Psalmes, as pour melodie to chaunt Sonets, and wee account them as wise that kepe their owne landes lothy credit, as you those that get others liuings by craft. Therfore if thou wilt follow my aduice, & prosecute thine owne determination, thou shalt come out of a warme Sunne into Gods blessing. Thou addest (I feare me also thou errest) that in the Court there be some of great vertue, wisdome, and sobrietie: if it be so I like it, and in that thou saiest it is so, I beleeue it. It may be, and no doubt it is in the court, As in all riuers, some fish, some frogs, and as in all gardens, some flowers, some weeds, and as in all trees, some blossomes, some blasts. Nylus breedeth the precious stone, and the poisoned Serpent. The Court may as wel nourish vertuous Matrons as the lewd minion. Yet this maketh me muse, that they should rather be commended for their beautie, than for their vertue, which is an infallible argument, that the delights of the flesh are preferred before the holinesse of the spirit. Thou sayst thou wilt sue to leaue thy seruice, and I will praie for thy good successe; whē thou art come into the Countrie, I would haue thee first learne to forget all these thinges which thou hast seene in the Court. I would Philautus were of thy minde to forsake his youthfull course; but I am glade thou inuitest that he beginneth to amend his conditions, hee runneth farre that neuer returneth; and hee sinneth deadlie that neuer repenteth. I would haue him end as Lucilla began, without vice, and not begin as she ended, without honestie. I loue the man well, but yet I cannot broke his manners, yet I conceiue a good hope, that in his age he will be wise, for that in his youth I perceiued him wittie. He hath promised to come to Athens, which if hee doe, I will so handle the matter, that either he shal abiure the Court for euer, or absent himselfe for a yeare. If I bring the one to passe he shall forgoe his olde course, if

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the other, forget his ill conditions. He that in Court will theiue to reape wealth, and liue warie to get worshippe, must gaine by good conscience & clime by wisedome, otherwise his thrift is but theft, where there is no regard of gathering, and his honour but ambition, where there is no care but for promotion. Philautus is too simple to vnderstand the wiles in Court, and too young to vndermine anie by craft, yet hath he shewne himselfe as farre from honestie as he is from age, and as full of craft as hée is of courage. If it were for thy preferment and his amendment, I wish you were both married, but if he should continue his follie, whereby thou shouldest fall from thy dutie, I rather wish you both buried. Salute him in my name, and hasten his iourney, but forget not thine owne. I haue occasion to goe to Naples, that I may with more spéede ariue in England, where I haue hard of a woman that in all qualities excelleth anie man. Which if it be so, I shall thinke my labour as well bestowed, as Saba did hers when she trauailed to sée Salomon. At my going if thou be in Naples, I will viset thée, at my retourne I wil tell thée my iudgement. If Philautus come this Winter, he shall in this my pilgrimage be a parnter: a pleasaunt companion is a bait in a iourney. We shall there as I heare, sée a court both braue in shew, and better in substance, more gallant courtiers, more godlie consciues, as faire Ladies, and fairer conditions. But I will not vaut before the victorie, nor sweare it is so, vntil I sée it be so. Farewell vnto whom aboue all I wish well.

AT LONDON
Printed by Thomas East for Gabriel Cawood, dwelling in Pauls Churchyard.
1587.

I Haue finished the first part of Euphues, whom now I left readie to crosse the seas to England: if the winde serue him a short cut, you shall in the second part heare what newes he bringeth, I hope to haue him returned within one Sommer. In the meane season I will state for him in the Countrie, and as soone as he arriueth you shall knowe of his comming.

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